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# THE RAINEBOW,

## OR, A SERMON PREACHED AT

PAVLS CROSSE THE

tenth day of Iune. 1617.

By IMMANVEL BOVRNE Master  
of Artes and Preacher of  
Gods Word.

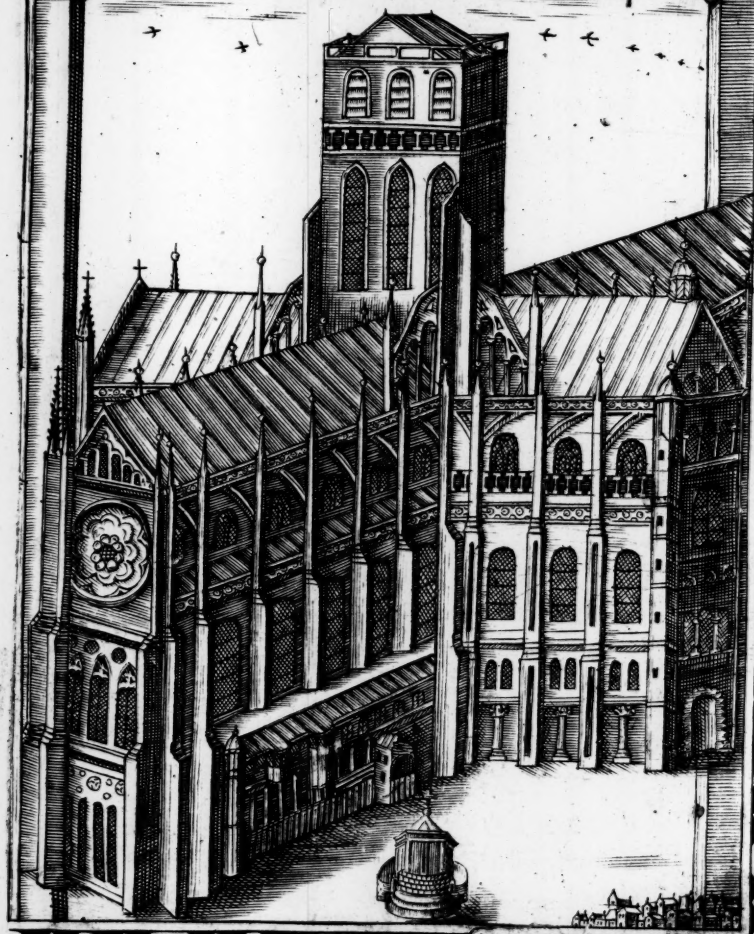
ECCLESIASTICVS 43. 11, 12.

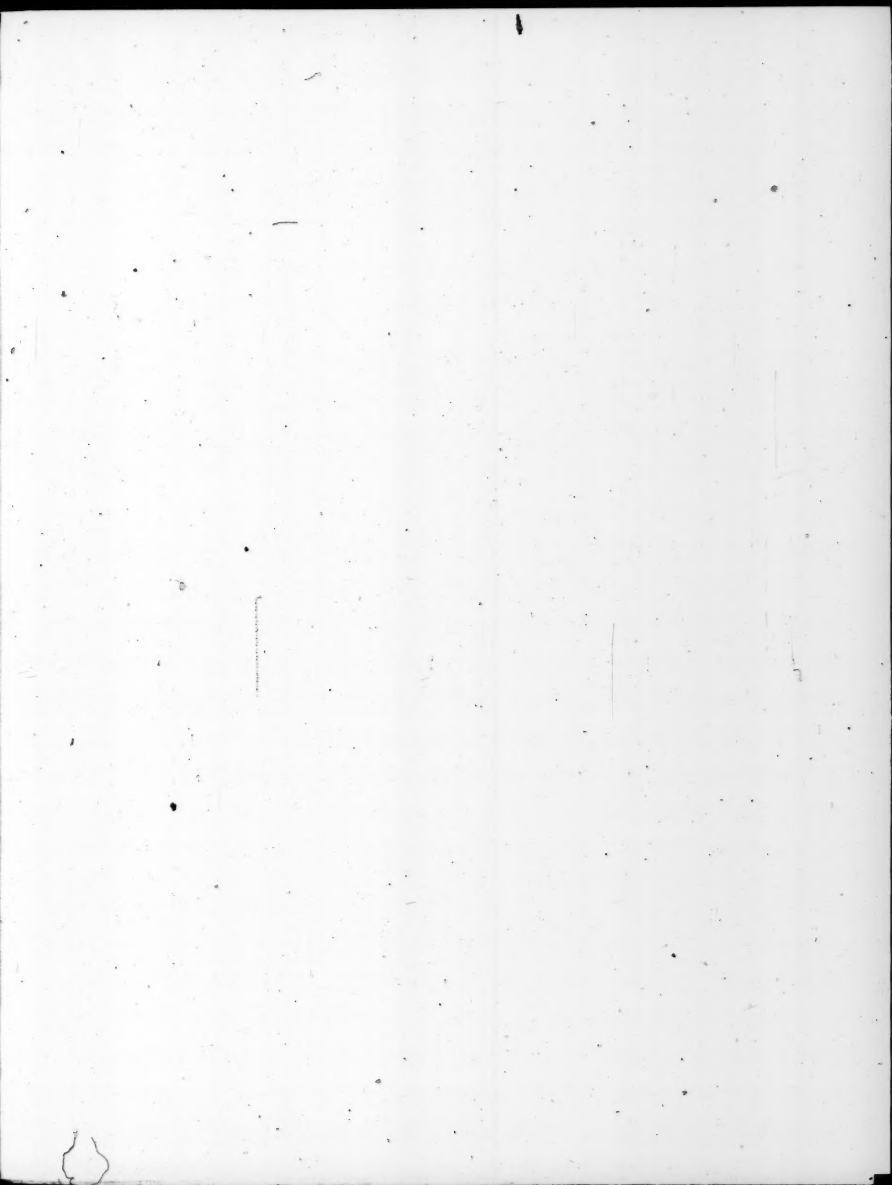
*Looke upon the Rainebowe, and praise him that  
made it, &c.*



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SAINT PAULS

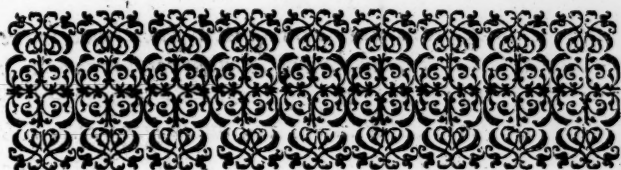




THE  
TAINBOW

48  
1. 10  
23





# TO THE RIGHT HONOVABLE, AND

TRVLY NOBLE LORD,

ROBERT LORD SPENCER, BARON

of Wormelayton, Grace, mercy, and

peace bee multiplied in

Christ Iesus.

---

*Right Honourable,*



Emembring that prouerbe, *γινώσκῃς σεαυτὸν* know thy selfe, I was not without much unwillingnes drawn to preach this Sermon at the Crosse, not being ignorant either of mine owne weakenesse, or of the weightinesse of so great a taske, and with much more unwillingnesse was I overcome to commit it to the presse, for my resolution was that as my subiect is of the Rainebowe, so my Sermon should haue beene like the Rainebowe, not a permament but a vanishing Bowe, appearing to the eies of some few, not remaining to be scanned by the iudgements of all; for comes calami calum-

## The Epistle Dedicatory.

nia, as there are many colours of that Rainebowe in the cloudes, so I am sure there will be many censurers of this my Rainebowe at the Crosse; that of the Apostle may be applyed, vnus sic, alter autem sic, one iudging after this manner, another after that, one speaking well, another ill. But as commaunding Authoritie was the cause of the former so ouerruling importunitie, hath effected the latter, and now like an infant new borne, my Bowe is come naked into the world, and without a case. It was the saying of the spouse in the Canticles, wee haue a little sister and shee hath no breasts; and I may say the like of this; I haue a little birde and shee wanteth wings; yet flie shee must into the open ayre, and shift for her selfe: But alas what can shee doe, before her winges bee growne, or her sicke feathers come to ripenesse? It is impossible that shee should escape, and not be torne in peeces by the sharped cied vultures, (the Time-consuming critickes) of our time, except some princely Eagle shall in pittie to so poore a wanderer, shadow her with the winges of protection; Your Honorable disposition Right Noble Lord, in giuing encouragement to the Ministers of Christ, hath emboldened this little birde to shroud her selfe vnder the roofe of your Honorable fauour, and my selfe to dedicate this firstlinge of my studies vnto your Lordshippe, whome (with a most thankfull heart) I must euer acknowledge, my first encourager in my worke, since I haue bene a poore and unworthy labourer in the vineyard of Christ. And if at this time I may obtaine your Honorable loue in accepting this small token of my thankfulnessse, for those many and unde-

## The Epistle Dedicatorie.

undeserved fauours, conferred vpon me by your Honour, and by that most Noble Knight (your Right worthy Sonne) Sir William Spencer, I shall receiue a most comfortable incitement to goe one forwards in my studies, and bee for euer bound to praie for a blessed increase of all graces spirituall and temporall, both for this life and the life to come, vnto your Lordshippe, your Honorable Sonne, with his Right Noble Ladie, all your Honourable progenie, and their posteritie for euer: Resting vntill Death.

Your Honours most readie in all  
respectiue seruice to my power.

IMMANUEL BOVRNE.



# A S E R M O N

Preached at Pauls Crosse the

tenth day of Iune. 1617.

GENESIS 9.13.

*I haue set my Bow in the cloud, and it shall bee for a signe  
of the covenant betweene me and the earth.*



T is the rule of the Preacher, *Ecclesiastes* Preface.

3. 1. To euery thing there is a set time,  
yea, an appointed time to euery purpose  
vnder heauen. And therefore the same  
diuine and heauenly Penne-man, (wise  
and vnderstanding *Salomon*) fitly com-  
pareth a word fitly spoken, to apples of  
gold, in pictures of siluer, *Pro. 25. 11.*

according to which, that I might not at this time haue bro-  
ken this golden thread of beautifull order, I should fitly  
haue spoken, *ἐν πεντεκωστή καὶ πεντεκωστή*, in the time of Pen-  
tecost, concerning Pentecost. Yet because I doubt not, but  
you haue oftentimes heard this learnedly and religiously  
handled already, I haue thought it not much out of order,  
(I am sure not vnprofitable) to let passe the time in particu-  
lar, and to apply my selfe to the time in generall, (and yet  
the time present also) and to speake fitly of this, and of those  
things that pertaine to the same, I haue chosen this portion  
of Scripture which I haue now read vnto you; *I haue set my  
bow in the cloud, and it shall be for a signe of the Covenant, betweene  
me and the earth.*

Almightie God, who is wise in counsell, wonderfull in Occasion.  
iudgement, and admirable in the execution of his vnsearch-  
able will, hauing manifested his great & terrible iudgments  
vnto the olde world, in destroying them with a fearefull de-  
luge of waters, for their abominable impietie, and wilfull  
impenitencie, and declared his gracious fauours vnto righ-

teous *Noah*, in saving him and his family in the Arke, from that most direfull destruction; hee doth for the further manifestation, of his vnspeakeable goodnesse, and most infinite grace, make a compact, promise, and couenant, betweene himselfe, *Noah*, and euery living creature, vpon the face of the earth, and withall giueth them a signe, and seale, of the couenant, the admirable and beautifull Raine-bow, for the more full and perfect confirmation of their faith; Both which signe, and significate, the Raine-bow, and the Couenant; *Moses* that great Prophet of God that valiant Captaine of the hoste of Israel, that meeke man aboute all the men in the earth, doth briefly expresse in the words of my text, *I haue set my Bow in the cloud, and it shall be for a signe of the Couenant, betweene me and the earth.*

Diuision.

In which not to dazell the eyes of your vnderstandings, with any quainte or curious diuisions, (for my better direction, and your better instruction) I doe briefly and plaine-ly, obserue these particulars.

First the Author, of this externall signe the Raine-bow, and of the internall significate the Couenant, the omnipo-tent, and eternall God; in the first words, *I haue set.*

The first part.

Isaiah. 42. 8.

Ego sum Iehouah illud est nomen meum.

Genes. 1. 2.

Spiritus Elo-

HIM. 4. 1.

ELOHIM

Bara. 1. 1.

Gen. 7. 1

Ezod. 3. 14.

EHEIE

ASCHER

EHEIE. I am

that I am,

ANI EL-

SCHADDAI.

Ego sum Deus

fortis &c.

Isaiah 45. 12.

Isaiah 43. 16.

Secondly, the signe it selfe, *the Bowe.*

Thirdly, the situation of it, *in the Cloud.*

Fourthly, the vse of it, *it shall be for a signe.*

Fiftly and lastly, the intimation of the internall signifi-cate, in the last words: *of the couenant, betweene mee and the earth.*

Of these in their order, by the assistance of Gods grati-ous Spirit, your christian patience, and permission of the time.

And first of the first the Author; *I haue set:* that is, I who am IEHOVAH ELOHIM, the stronge one, the mighty Lord of heauen, and earth, who am EHEIE; I am, alwaies the same, immutable, from all eternity, to all eternity: I who am EL-SCHADDAI, the strong, powerfull, omnipo-tent, and all-sufficient God: I who haue created the hea-uens and the earth, and established them by the word of my power, who haue made a way in the sea, and a path in the

the mighty waters, who haue spread out the firmament like a curtaine, and giuen the Sea her bounds, and Starres and Planetstheir seuerall influences, who am Παταρ τῶν φω-  
των the Father of lights, with whom is no variableness, neither shadow of turning; who am HELION the highest ouer all the earth the onely Lord and gracious deliuerer, besides whom there is no Sauour, in a word; I who haue destroyed the old world, with aboundance of waters, and haue saued thee my seruant Noah, and thy family in the multitude of my mercies, I euen I haue set my Bowe in the cloud, and appointed it for a signe of the Couenant betweene me and the earth.

Iam. 1. 17.

Psallam nomi-  
ni tuo Exceles.

Psal. 9. 2.

Gen. 7. 23.

Here then it is euident that, *Non à nobis sed à Deo est principium fœderis & omnis gratia*; Not of our selues, but of God, is the beginning of the couenant, of the signe of the couenant, and of all grace, fauour, and mercy: for *fons gratia, in Deo est*, hee it is that is the fountaine of all grace, and the well spring of mercy: from the happy smile, of whose fauourable countenance, all true ioy, and happinesse doth proceed, whether we respect the grace of Election, or the grace of effectuall vocation, the grace of iustification, or the grace of Sanctification, whether we respect temporall deliuerance, as of Noah from the destruction of the old world, of Lot from the desolation of Sodome, and of the children of Israel from the overthrow of Pharaoh, and denouring of Corah; or the eternall deliuerance of Gods elect, from the paines and torments of hell fire, all proceedeth and floweth, from this well spring of liuing water, from this euerlasting fountaine, of the free grace, mercy, bounty, and goodnesse of God; all these are *reliquata*, the free gifts of grace, and loue tokens of a fauourable God; and therefore St. Iohn tells vs in this is loue, not that we loued God, but that hee loued vs, and sent his Son to be the propitiation for our sins, and we loue him because he loued vs first, of this loue S. August. speaketh excellently, *Deum non diligeremus, nisi prius dilexisset nos; & fecisset dilectores suos*, we should not haue loued God, except he had loued vs first, & made vs to be louers of him and

Doctrin.

God the  
fountaine of  
all grace.

Rom. 9. 16.

Eph. 2. 4, 5, 6.

1. Pet. 1. 3.

Gen. 7. 13, 16.

Gen. 19. 16.

Exod. 15. 30.

Numb. 16.

32. 33. 34.

Eph. 2. 8.

Rom. 5. 8.

1. Iohn 4. 10.

19.

S. August.

Tum. 7. lib. de  
bono perseue-  
rantia. cap. 21.

he giueth the reason, *quoniam charitas ex ipso est*, because the fluent streames of loue and charitie doe flow from him, and not from vs. And S. Bernard sweetly, *Cum nos amas, non nisi propter te nos amas*. When thou louest vs, O God, thou louest vs not, but for thy selfe, the abounding Sea of diuine loue it is in thee, and not in vs, from whence the riuers of heauenly graces doe flowe forth most plentifully, and water all creatures vpon the face of the earth; but his elect and chosen Angels, and men, after a speciall manner, making them fruitfull with his blessings, like the land of Egypt with the ouerflowing of *Nilus*, or the pleasant Paradises of the earth, with the first, and latter raine of his fauours.

1. From this therefore it must necessarily follow, that whatsoeuer grace is granted vnto vs, (and much lesse that especiall grace of eternall happinesse) it is not giuen vs (as the papists affirme and teach) for any merit, or desert of ours, but for the free grace, and mercy, and bounty of God, in Christ, For if as our Sauour commandeth, *Luk 17. 10.* when we haue done all that we can, we must say we are vnprofitable seruants, how then can we attribute any thing to our owne merits? if as the Apostle witnesseth. *Ephes. 2. 9.* we are saued by grace not of workes, least any man should boast, how then can we rightly boast of our merits? Lastly, if that good Centurion, whose sayth was so much commended, that there was not the like to be found in all Israel, *Matth. 8. 10.* answered our Sauour so humbly, with a *Domine non sum dignus*, Lord I am not worthy, that thou shouldest come vnder my roose, with what pride thinke you, are those possessed, who dare so audaciously answer God, with a *Domine dignus sum*, Lord I am worthy that thou shouldest giue vnto me eternal life. S. Augustine be was of this good Centurions mind, and therefore he often in his workes, repeaterh this one golden sentence, *Deus coronat dona sua, non merita nostra*, God crowneth his owne giftes, and not our deseruings, like vnto that of the Propbet *Dauid*, he crowneth vs with compassion, and louing kindnesse; and the same Father speaking concerning the predestination of the Saints, let humane merits (saith he) here be silent, which haue perished by Adam,

and

S. Bernard. lib.  
de amore c. 4.  
Quæ admodum  
Nilus fluitans,  
Egyptum inun-  
dans vbertate  
complet, ita di-  
uina misericor-  
diæ flumen, or-  
bem veluti  
inundans  
Celestibus donis  
impleuit.  
Baradius Tom  
1. lib. 8. cap. 18  
Plinius. lib. 5.  
cap. 9.  
No merit in  
man.  
Luk. 17. 10.  
Ephes. 2. 8. 9.

Mat. 8. 10.  
S. Augult. lib.  
Hom.  
Hom. 14. et in  
Plal. 144.  
Merita tua  
nusquam iactes  
quia et ipsa  
merita tua dei  
dona sunt.  
Psal. 103. 4.  
S. Aust. de pre-  
dest. Sanct.  
Humana meri-  
ta hic contices-  
cant que.  
Periere per  
Adam & reg-  
net Dei gratia  
per Iesum  
Christum.  
S. Augult. Epist  
105.

and let the grace of God reigne through Iesus Christ, And in his 105. Epistle, he concludeth, *Hæc est gratia gratis data, non meritis operantis, sed miseratione donantis*, This is a grace & fauour which is freely giuen, not for the merit of the worker, but for the mercy of the giuer, To which accordeth that sweete and heauenly petition of *Stella*, vpon the 7. of *Luke*. God my protector, looke not vpon me, but first looke vpon thine only sonne, place betweene me and thee, his Crosse, his blood, his passion, his merits, that so thy iustice passing through his bloud, when it commeth at the last to me, it may bee gentle, and full of mercy. And *Anselmus*, who was sometimes Archbishop of Canterburie, confesseth often in his Meditations, that all his life was either vnprofitable, or damnable, whereupon at the last hee concludeth, *Quid restat, O peccator, nisi vt in tota vita tua, depleres totam vitam tuam*; O wretched sinner, what remaineth now to bee done, but that in thy whole life thou shouldst deplore, and bewaile the sinnes of thy whole life. To bee short, *Lyranus* an Interpreter, approoued by the Papists themselues, saith plainly in his exposition vpon that sixt Chapter to the Romans, and the 23. verse, That eternall saluation doeth totally exceed the power of humane nature, and therefore it cannot attaine vnto it, but by the bountie of diuine mercie. And last of all, Cardinall *Bellarmino* himselfe, that mightie Atlas of the Papall See, in his fift Booke *De Iustificatione*, and the seuenth Chapter, after a long time he hath travelled and wearied himselfe in the questions of Iustification, at the last he holdeth it the onely *Tutissimum*, the safest way of all, to repose our whole trust and confidence, in the sole mercy and fauour of God. To these I might adde many more testimonies, both of Scriptures and Fathers, to confute this Romish assertion; but I leaue it to the Schooles, and conclude with that of *S. Bernard*, *Meritum meum miserationes Domini*, &c. my merit is the mercy of the Lord, I am not poore of merit, so long as hee is not poore of mercy; if his mercy be great, then am I great in merit; for this is the whole merit of man, if he put his whole confidence in the Lord.

2. Wherefore Beloued, we must not imitate the abhomi-

*Stella in Luc. 1. 7. Non me aspicias sed vnguentum tuum prius intueri, colloca Deus meus inter me & te tuum vnguentum filium, crucem eius, sanguinem & passionem, & meritum ita vt cum tua iniustitia per sanguinem & meritum filii pertranseat, cum tandem ad me perueniat iam mansuetam & misericordia plena sit. Anselm in modis Lyran. in Expos. Epist. ad Rom. c. 6. 23. Bell. l. 5 de Iust. c. 7. propter incertitudinem propria iustitie & periculum inanis glorie tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere. S. Bern. Ser 68. Hoc totum est hominis meritum si totam spem suam ponat in eo qui totum saluum*

All praise and  
glory to  
God.

Alexander 3.  
papa, Frederico  
Emperat. Aetis  
& monum.  
volum. 1. pag.  
263.

Psal. 115. 1.  
Feling. Com-  
ment. in Can. de  
iure iurando.  
Ego. N. Episco-  
pus papatum  
Sanct. Romanae  
Ecclesiae & re-  
gulas Sanctorum  
patrum adiutor  
ero ad defen-  
dendum & re-  
tinendum. mutat.  
per P. Greg. 13.  
in bulla ad  
manuim episc.  
Imelacensem.

Humility the  
duty of Gods  
children.

S. Basil. Tract.  
de humilitate.

S. Austin in  
Psal. 94.

S. Hieron in  
Isa. cap. 64.

S. August. de  
Ciuir. dei  
lib. 14. cap. 1.

nable arrogancy, of that proude prelate of Rome, who when he set his foote vpon the Emperours necke, defended, or rather cloaked his pride, with a *mibi & petro*, to mee and to *Peter*, must bee yeelded subiection, when by his action it was euident, that hee rather respected his owne pompeuse pride, then any honour that hee would attribute vnto *Peter*, and therefore hee would not sing, with that religious Kinge *Dauid*, *Non nobis Domine, non nobis*. Not vnto vs O Lord, not vnto vs, but vnto thy name giue the praise, but changeth his note, and sings after another fashion (like many of his adherents, and too too many in the world) *mibi & tibi da gloriam domine*, to mee O Lord and to thee giue the praise, first to himselfe, and after to God, first respecting his owne profit, and pleasure, and after the seruice, and glory of God.

Changing his note I say, as his successours haue since changed, that ancient forme of the oath in the Canon law, giuen to the Bishops at their consecration, to defend *Regulas sanctorum patrum*, the rules of the holy Fathers, and haue put in stead thereof, *regalia sancti Petri*, the royalties of Saint *Peter*, all to maintaine their owne pompeuse pride, and hatefull arrogancy.

3 But whatsoeuer grace, is bestowed vpon vs, wee must not belike this proude Antichrist, or his ambitious traine, to attribute any thing to our owne worth or dignitie, but confesse rather with that good, and humble Saint *Basil*, in his tract of humilitie. This is our full and perfect reioicing in God, when wee acknowledge our selues, to be void of any our own righteousnesse, and to be iustified onely by faith in Christ. And with profound Saint *August*. vpon the 64. Psalme, If God should deale with vs according to our deseruings he should finde nothing but that he might condemne, And lastly with S *Heirom* vpon *Isai*. 64. chapter. If we consider our owne merits, we must be driuen to desperation; For S. *Au*. saith excellently in his 14. booke of the City of God, and first chapter, *Omnes in morte pena debita precipites ageret, nisi inde quosdam in debita dei gratia liberaret*, deserued

serued punishment, would cast all men head-long into hell, vnlesse the vnderferued grace of God, deliuered some men from it; This is the resolution that becommeth the true seruants of Christ, that humbling our selues, wee may be exalted, and confessing our owne vnworthinesse, we may be made worthy by the mercy of God, in Iesus Christ.

4. To conclude this part, God is the Authour of this Bowe, which is *speculum Solis*, the glasse of the Sunne, and (as *Possidonius* calleth it) and *vexillum Mercurii*, the banner of Mercury, but not of that fained God, who amongst the Pagans was accounted the God of eloquence, but of that great and mightie God of wisdome, of that glorious Monarch of heauen and earth, and of this it is said, that of all those things, which are generated in the middle region of the aire, there is nothing more beautifull to behold, or more worthie to bee obserued, then this Caelestiall Bowe. But God is the Authour of it, and therefore when wee behold the Bowe, and consider the excellent beautie, and admirable colour thereof, wee must not with *Cicero*, demaund the quession, why this Bowe was not accounted in the number of those heathen gods; for God is Inuisible, Eternall, and Infinite, but in the Rainebowe, there is no such thing. And therefore wee must neither make it a god, nor fixing our mindes vpon the creature, stay there, but remember the Creatour, and praise continually his glorious name, wee must follow the counsell of the sonne of *Syrac*, looke vpon the Rainebowe, and praise him that made it: very beautifull is it in the brightnesse thereof, it compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it. Wee should sing with the Prophet *Dauid*, The heauens declare the glory of God, and the Firmament sheweth his handie worke: The Sunne, the Moone, the glorious Starres, and beautifull Rainebowe, doe all set forth the excellent dignitie of this most glorious, and wonderfull GOD: and therefore wee may ende as the Prophet *Dauid* beginneth, *Psalme* 8. the first verse. O Lord our Gouvernour, how excellent is thy Name in all the earth, who hast set thy glory aboue the heauens, who  
hast

*Alstedius in  
Theologianat.*

*part. 2.*

*Albert. magn.  
comment. in  
meteor. Arist.*

*Dictus est Deus  
facundia quod  
hominibus elo-  
quentiam pra-  
stare putabatur*

*Cicero de na-  
tura Deor.*

The creature  
not to be der-  
sied.

*Ecclesi. 43.  
11, 12.*

*Psal. 19. 1.*

*Psal. 8. 1.*

Iob 38.

hast diuided the channels for the ouerflowings of waters, and made a way for the thunder, who canst number the cloudes in wisdom, and at thy pleasure stay the bottles of heauen, who canst bind the sweet influences, of the *Pleiades*, and lose the bands of *Orion*, who canst bring forth *Mazaro*th in his season, and guide *Arcturus* with his sonnes, in a word who hast created the light, and the darkenesse, the evening, and the morning, to praise thee, who hast made the mightie *Behemoth*, the great *Leuiathan*, and the princely Lions for thy power, who hast spread out the christall heauens like a glorious Canopie, and bedecked them with glistening starres, more resplendent then the sparkling Diamonds; and last of all, who hast set thy Bowe in the cloude, the beautifull Rainebow, for thy glory, and appointed it for a signe of the couenant betweene thee and the earth, which is the second part of my text, the signe it selfe, the beautifull Bowe.

The second part.

The signe it selfe the Bowe.

*I haue set my Bowe in the cloud, and appointed it for a signe of the Couenant betweene me and the earth.*

1. This Bowe without question is the Rainebowe, for first that is called a Bowe metaphorically, because it is in forme like vnto a Bowe; secondly, there is no other Bowe placed of God in the cloudes, besides the Rainebow; yet somethere hath bin who haue made question of this, affirming that by this Bowe is vnderstood, not that heavenly Bowe, which we call the Rainebow, but some other thing, denoted by a metaphor, of which companie Saint Am-

3. Ambrose de  
Noe et arca.  
cap. 27.

Pererius in  
Genes.

brose was one. But the reasons of this opinion are so weake, that they deserue neither to be recited, nor refuted, and therefore with a learned diuine, I will answer this question, with the demand of another, *Quis est arcus qui in nubibus apparet, & cernitur ab hominibus nisi Iris?* what Bow is there that doth appeare in the cloudes, or is seene of men besides the Rainebow? or what else could be meant literally, but the Rainebow, which is mystically a signe of that couenant, which God did then enter with mankind?

The cause of  
the Bowe.

2. The efficient cause of this Bow, is primarily the almighty God, who is *primus motor, & causa causarum*, the first mouer, and cause of all second causes whatsoever; but secondarily

rily the light, or beames of the Sun, in a hollow and deawie cloud, of a different proportion, right opposite to the Sun-beames, by the reflection of which beames, and by the diuerse mixture of the light, and the shade, there is expressed as it were in a glasse, the admirable Rainebow, and the beautifull colours thereof.

In this Bow I doe note, first the forme of it, and secondly the beautifull colours that appeare in it; The forme of the Rainebow, is the figure of a semicircle, or of a Bow, with the backe towards heauen, & the two ends towards the earth, And this is *signum misericordie*, a signe that God is more prone to mercy, then to iudgement, (as interpreters well obserue,) and to signifie the same, *S. Ambrose* noteth, that God did not say, I will put my arrow in the cloud, but my Bow, and the Bow doth not wound but the arrow, since then it is *arcus sine sagittis*, a Bow without arrowes, it sheweth the Bow of Gods iustice, which is called a Bow metaphorically, and is placed like the Rainebow, with the backe towards heauen, and the two ends towards the earth; To teach vs that God delights more in mercy then in iudgement, and therefore hath made his Bow to want arrowes, and he neuer turneth this Bow, to shoote the arrowes of his iudgements against vs, but when we first shoote vp the darts of our sinnes, against heauen, and against him. But then as God turned the ashes, which *Moses* cast vp towards heauen, into a fearefull plague of boyles, and blaines, to the terrour of the Egyptians, so doth he turne the darts of our sinnes, into the darts of his iudgements, and then he turneth his Bow and shooreth downe his arrowes, to the destruction of the wicked and impenitent. If a man will not turne, he will whet his sword, hee hath bent his Bow and made it readie, he hath prepared for him the instruments of death, he ordaineth his arrows against the persecutors; If men adde drunkenesse to thirst and prouoke the Lords anger against them. If they mooue him to whet his glittering sword, and his hand take hold on iudgement, hee will render vengeance to his enemies, and plague them that hate him: he will make his arrowes drunke with blood, and his sword shall deuoure the flesh of

Subdiuision.  
1. Circumstance.

The forme of the Bowe.

1. Doctrine.  
God is most prone to mercy.

*Raban. Pererinus. S. Ambrose in Genf. non dixit deus ponam in nubibus sagittam sed ponam arcum.*

2.  
God delights most in mercy.

Exod. 9. 10.

Psal. 7. 11.

Deut. 32. 41.

42.

his aduersaries; Thus did God with our first parents, in Paradise, he held the bowe of his iustice, with the backe towards heaven, and the two endes signes of his mercy towards the earth, and there was no token of his iustice towards them, vntill *Adam* and *Eue*, by breaking the covenant in tasting of the forbidden tree had darted the arrowes of their sinnes, pride, disobedience, and contempt of the Commandement, against God their Creator, and then the Lord turneth his bowe and proceedeth in iustice against them, punisheth the earth for mans sake, punisheth man with labour and paine to get his living, punisheth the woman with sorrow in bringing forth children, and lastly thrusteth *Adam* and *Eue*, out of paradise. And for euer had they and their posterity, beene thrust out of the Paradise of heaven, had not God of his vnspeakeable mercy, giuen them a Saviour, the seede of the woman to breake the head of the Serpent. Thus did God with *Cain*, with the old world, with the builders of Babel, the wicked Sodomites, and diuerse others, and thus will hee doe with all impenitent sinners whatsoever.

Gen. 3. 24.

Gen. 3. 15.

Gen. 4. 13, 12

Gen. 7. 21, 22

Gen. 11. 8.

Gen. 19. 24.

Ezec. 4. 15,

17, 19.

A motiue to  
repentance.

Ioel 2. 12.

Heb. *Sebuna*  
& *Sebina*: in-  
uersio & con-  
uersio. Grace,  
interuersio.

3. And therefore if men will not bee drawne with the bands of loue, and cordes of amitie, yet let the consideration of Gods terrible iudgements, the turning of the Bowe of his iustice, & shooting down the arrowes of his vengeance vpon wicked and impenitent sinners, be an invincible argument to mooue and inforce them, to a true and vnfeigned repentance, to avert from their sinnes, and conuert vnto God, and that not in part only but totally, as the Sunne is *totaliter* *luminosus*, wholly enlightened.

Halfe repen-  
tance is no  
true repen-  
tance.

*Sicut enim in-  
terpositio terræ  
est causa E-  
clipsis solis ita  
interpositio pec-  
cati est causa  
eclipsis bonæ  
conuersionis.*

4. But alas, how many in the world, are rather like vn-  
to the Moone, seldome or neuer without some spot of  
darkenesse, with in the center of their hearts euermore  
lodging one mountaine of sinne or other, within the cham-  
bers of their breasts, to eclipse the glorious light of a sin-  
cere and holy conuerſion, and so of a sacred life, and  
heavenly conuersation; how many are there that can bee  
contented like *Sampson*, to destroy some of the vncir-  
cumcised Philistims, some notorious and hatefull impieties.

But.

But yet they will bee sure to keepe in their bosomes their beloued Dalilah, their sweete sinne, in which their soule delighteth, and in which they take pleasure about the rest; and that they will not forsake, though they lose both their eyes for it, as *Sampson* did his, though they loose both bodies and soules, and be constrained to grinde for euer, like milhorses in the prison of iniquitie, and to be made scoffes and laughing stockes, vnto their enemies; the vncircumcised Philistims, the world, the flesh, and the diuell, who both night and day, still seeke their destruction; But the estate of these men is miserable, fearefull, and damnable, except they repent.

For as Saint *Augustine* concludeth, in his tractate vpon *Iohn*. Because they giue part vnto God, and part vnto the diuell, *iratus deus quia sic ibi pars diabolo, discedit, & totum diabolus possidet*. God beeing angry because there is part giuen to the diuell, hee departeth away as hee did from *Saul*, and the diuell posselleth the whole man; and therefore that wee may escape the arrowes of Gods vengeance, let vs cast downe the darts of our sinnes, and burie them in the graue of repentance, that they may neuer ascend towards heauen, to pull downe Gods iudgements vpon vs.

*S. August.  
Tractat. in  
Ioham.*

*1. Sam. 15. 26  
1. Sam. 18. 10*

And that in this life while wee haue tyme, for all though the Bowe be *signum pacis*, a signe of peace, yet further it is to be noted from the forme and figure of it, That this Bowe is not a round circle, but a Hemisphere, and shineth in one onely hemisphere about the earth and not vnder the earth.

5 And so likewise *pacis federisque signa*, the signe of peace, and of the couenant, the signe of grace, and mercie, they shine onely in one hemispherethat is *dum super terram vivimus*, while we liue vpon the earth, in the other they shall not shine to the impenitent at the day of iudgement, these will not appeare vnto them, for they shall beholde them *non iridem signum pacis sed summe ire diuine signa*, not the Rainbow the signe of peace, but the fearefull signes of Gods anger, to the horror and terror of their acculging consciences,

This life on-  
ly a time of  
mercy.

now they may beholde this heavenly Bow, without arrowes, and bended towards heauen, not threatening the earth, but then they shall beholde it full of arrowes, and turned not towards heauen, but towards the earth, bent in vengeance against the wicked. O then beloved, let vs labour to bende him now with prayers, whom then teares will not moue, and to pacifie him now with a sanctified life: whom otherwise at the day of iudgement we shall finde inexorable, and let vs so inioy this world, that we may haue ioy in the world to come. For this Bow is not a perfect circle, although it be beautifull, and after the same manner all humanethings, learning, wisdome, honours, riches, beauty, and strength, although they be faire and specious endowments, yet are they not perfect in themselves, and therefore wee must not labour for them, as if by them we thought to obtaine perfection; but strue rather for that perfection, which is from God, who is the author and giuer of them all; wee must strue for that glorious perfection, which the Saints shall receiue at the glorious resurrection.

No perfection in the things of this life.

The Saints neede not doubt of their glorious resurrection.

7. Of which glory the children of God need not to stand in doubt; For if the forme of this bowe be so glorious that amongst all the meteors, there is none more illustrious, none more admirable, none more beautifull then it, then as often as wee looke into the admirable splendour thereof, it may confirme vs concerning our glorious resurrection, for if God can make such a glorious meteor, by vertue of the beames of the Sunne shining in the clouds, much more can he at the day of resurrection, as the Sonne of righteousness, shining vpon our bodies, beget an admirable splendour, and excellent glory in them. And if this mortall, must put on immortallitie, if God will make vs glorious then, in the time of iudgement, how should wee labour to magnifie his glory now, in the time of mercy.

1. Cor. 15. 53.

The forme of the Bowe a figure of Christs kingdome.

8. Again this bowe doth neuer obtaine the compasse of a circle, or exceede the magnitude of a semicircle; And here lyeth a mysterie. The kingdome of Christ is as it were a sphere, or round circle, descending from heauen vpon the earth, and ascending from the earth towards heauen; This doth

doth consist of a double hemisphere, the Church militant, and the Church triumphant, the first visible, and the second inuisible; and to the perfection of this there is required the twofold comming of Christ, the first in humilitie to saue; and this hath his power and effectuall operation, til the day of iudgement; The second in maiestie, to reward those that are saued, (and render vengeance to the reprobate) and the effect of this, shall continue to all eternitie, since then till the day of iudgement, the efficacy of his first comming flourisheth vpon the earth, and not of his second, hence ariseth the figure of a semicircle, (like to the Rainebow) neither can this circle bee perfected, till the time of his second comming, but then it shall receiue his full complement, when hee shall raigne over his whole Church, vnited in the fulnesse of glory for euermore.

*In caelis complebitur hic circulus, puta regnum Christi dominans omnibus in omnem aeternitatem, Cornelius cornelii a lapide, Comment. in Genes.*

O most ioyfull comfort to every faithfull subiect of this heavenly King, doest thou in feare, and loue, to this blessed God, labour to fulfill thy circle, to finish thy course in the hemisphere of this life; then maiest thou assure thy selfe, that the time shall come when this most glorious King, will compasse the about, with the sphere of his glory, with the circle of his loue, with the double Rainebow of ioy, comfort, and happinesse, for euermore.

*The perfection of Christs kingdome a comfort to the godly.*

10. To be short the forme of the Rainebow is glorious, yet it is so intricate, that wee cannot fully vnderstand the nature of it, nor search into the secrets of the glory thereof. And therefore here we may learne to acknowledge our own imperfection, and reason thus with our selues, If his workes be so glorious, that we cannot comprehend the excellency of them, it is no meruaile then, that our mindes are so darke, and our vnderstandings so blinde, in the knowledge of God, of his nature, of his essence, of his glory, and of his most wonderfull properties.

*The wisdom of man is blinde in the knowledge of God.*

11. Last of all S. Ambrose obserueth, that the forme of this bowe, doth note mystically the clemency of God, for being a bow bent, but wanting arrows, it sheweth that God giueth vs a sight of afflictions, rather to affright vs from our sinnes, then to smite vs to our hurt.

*Afflictions for the good of Gods children.*

How then should we take heede, that wee prouoke not by our sinnes this louing God, who is so full of clemency and mercy towards vs.

A threefold  
analogy be-  
tweene the  
Bow and the  
mercy of  
God.

*Ticonius Hom. 2  
in Apocal.  
Rupertus &  
Mercerus in  
Genes.*

And of this millicall signification of the Bowe, there is a threefold reason, taken from a threefold analogy betweene the Bowe and the mercy of God: the first because this Bowe was in the time of *Noah* a signe of peace, of reconciliation, and of the Couenant betweene God and men, and therefore may well note the mercy of God, for which cause, of some interpreters, *Iris* is called *εἰρήνη* that is peace, because it did tellifie that God was at peace with men.

Secondly, this three coloured Bowe, with her diuerse colours, and sweete showres, doth recreate, and refresh the earth and so doth the mercy of God.

Thirdly, as the semicircle doth appeare onely in our hemisphere, in this life, so doth the mercy of God. And therefore how dangerouse is the estate of those whom the Papist shut vp in purgatory; (for they themselues know not how many yeares) after this life: since there is no mercy then to bee granted vnto them. O vnmercifull and terrible doctrine to frye mens soules so long in the flames of purgatory: before they shall receiue any part in the ioyes of Paradise.

The doctrine  
of Purgatory  
against the  
glory of Gods  
mercy, and  
derogatory to  
the passion of  
our Sauour.

But this is impious against the glory of Gods mercy, and derogatory to the passion of our Sauour; for it is euident by the Scripture, that our blessed Lord and Sauour Christ Iesus by his one oblation by himselfe once offered, hath made a full, perfect, & sufficient sacrifice, and satisfaction for the sinnes of the whole world, and this the godly are made partakers of in this life, by a true and a liuely faith, and therefore we neede not Purgatorie to purge vs after our death, since the bloud of Iesus Christ cleanseth vs from all sinne, 1. Iohn 1. 7. And if from all sinne, then certainly Popish purgatory must needs be excluded. For the Arke, and Dagon, Christ, and Beliall, the passion of our Sauour, and Popish purgatorie, can in no wise agree together.

1. Iohn 1. 7.

And thns from the forme, cast your eyes vpon the beauti-

beautifull colours, which are the second thing I observed in the Bowe, I haue set my Bowe in the cloude, and it shall bee for a signe of the conenant, betweene mee and the earth.

This Bowe is called of the Greeke poets *Θαυμαντός*, or *Thaumantis* sine admirationis filia, the daughter of Thaumantes, or of Admiration, because of all the meteors, it worthy of admiration, in respect of the admirable, and beautiful colours that doe appeare in it; These colours that appeare in the Rainebowe, they are principally three.

The first *αλεπούρι*, the Cœrulean, or waterie colour.

The second *ξανθός*, the yellow, or fiery colour.

The third *πράσινος*, the grassie, or Greene colour.

And the reason why three colours only, doe principally appeare in the Bowe, is (as Philosophers teach) because there are only three places in the cloude, from which there is a diuerse refraction of the light, and the shade, namely, *supremus, medius, & infimus*, the highest, the midst, and the lowest, and therefore there can be but three principall colours.

The Watery colour, doth note the first generall iudgement, wherein the whole world was destroyed with water.

The Fiery colour the second, in which the whole world shall be destroyed with fire.

The Greene colour which is a flourishing, and gracious colour, the present estate of grace, and mercy; by which God doth preferue the world, from that future destruction; And this obseruation agreeth well, both with the nature, and order of these colours; the nature is euident, and the order is correspondent; For in the Raine-bowe there is first the Watery colour; secondly, the Greene colour, and last of all the Fiery colour.

To shew first, the iudgement of water past, next the state of grace present, and last of all the iudgement of fire to come; But I will speake first of iudgement, and after of mercy, and first of the first iudgement, noted in the first colour of the Bowe, the colour of water.

2. Circum-  
stance the co-  
lours of the  
Bowe.

*ἐκ τοῦ θαυ-  
μασιᾶς,  
ab admiratione  
Garcus. Doct.  
de meteor. Pla-  
to in Theætero  
Iridem Thau-  
mantis filiam  
propter admi-  
rationem di-  
ctam censuit.  
Arist. lib. 3.  
cap. 4. meteor.  
Aquinas in  
Arist. meteor.*

*Aquinas lo-  
co citat.*

The waterie  
colour noting  
the first iudg-  
ment.

Ferus in Genes.

*Admoniat Iris primò horrendi illius indicii, quod in diluui-  
o-  
bensum fuit;* (saith a good Interpreter) The Rainbowe doeth  
put vs in minde, first of that horrible iudgement past, which  
was manifested in the flood: and of this the samewriter  
doeth set downe this profitable vse, *Hinc veniemus ad cogni-  
tionem peccatorum, hinc discimus timere iudicium;* Hence let  
vs come to the knowledge of our sinnes, hence let vs learne  
to feare iudgement.

Subdiuision.

In this iudgement I find two things remarkeable: First,  
their Sinne. And secondly, their punishment.

The sinne of  
the old world  
intolerable.

Parvus in  
Genes.

1. First, their sinne was intollerable; for it was vniuersal-  
ly spread ouer all kinde of people, ouer all parts of the world;  
It had continued almost a thousand, or at least seuen hun-  
dred yeares, from the translation of *Enoch*, when especially  
it began to increase, (as interpreters well obserue) they were  
possessed with a deadnesse of heart, and carelesse securitie,  
with contempt of Religion, with contempt of *Noah* the  
Preacher of righteousness, and with contempt and despi-  
sing of God himselte: To conclude, so hatefull was their  
sinne in the sight of God, that it repented the Lord, that hee  
had made man on the earth, and it grieved him at his heart.

No repen-  
tance properly  
in God.

Theodore in  
Genes. cap. 7.

Numb. 23. 19

Malac. 3. 6.

Lyra & Glossa  
in Genes.

2. Not that there is any repentance properly to bee found  
in God: For as *Theodore* demaundeth the quession, *Quo-  
modo poenitentia cadat in eum, qui suâ præscientiâ regit vniuersa:*  
How should repentance be found in him, who by his eternal  
prescience, and foreknowledge, doeth gouerne all things.  
But *μετάνοια*, figuratiuely, *κατὰ ἄνθρωπον ἀδελφάρ*, speaking af-  
ter the manner of men; *Non secundum rem, sed secundum  
modum*, not according to the thing, but according to the  
manner of the thing, as *Lyra*, and the ordinary Glosse in-  
terpret, according to that golden rule of *Albanasius*, ταῦτα  
ἀνθρωποπαδῶς μὲν λεγόμενα θεοῦ παρὸς ὅσον ἔστιν. These things are  
spoken humanely, but they are to bee vnderstood diuinely,  
that is, as they are agreeable, and answerable to the nature  
of God. And therefore *Gregory* the great doeth wittily, and  
pithily conclude, concerning God, in his morall exposition  
vpon *Iob*, *quia ipse immutabilis, id quod voluerit mutat, penitere  
dicitur, quamuis rem mutet, consilium non mutet:* Because God  
himselfe

Greg. magnus  
in Iob, lib. 20.  
cap. 24.

himselfe being immutable, doeth change that which hee hath willed, he is said to repent, although indeed he doeth change the thing, but doeth neuer change his counsell, and eternall Decree. And thus it repented the Lord, ( that is, as *Moses* doeth expresse the hatred of sinne in the sight of God, according to the capacitie of men ) and therefore their sinne was intollerable. And their punishment (which is the next circumstance) was likewise grievous: First, in respect of the Authour of it, a mightie, powerfull, and terrible God, who is a consuming fire to the wicked, and a lake of brimstone to the workers of iniquitie. Secondly, in respect of the time, which was the Spring, as the most and best Expositours doe iudge, to the greater griefe of the wicked, because they were taken away in their pleasure, and the world was drowned when the earth was filled in great abundance. Thirdly, in respect of the manner of it: for then were the fountaines of the great deepe broken vp, and the mightie cataracts, and flood-gates of heauen opened; the streames of water gushed foorth, with a terrible noyse, and a dolefull roaring from the heaven and from the earth, from aboue and from belowe, on theright hand, and one the left: so that there was no way to escape from the reuenging hand of an angry God.

The punishment of the old world grievous.

1

Hebr. 12.29.

2

S. Ambros. in Genes.

Secundum mentem verni temporis fuisse non ambigitur.

3

To conclude. it was grievous and terrible, in respect of the effect of it: for (excepting *Noah*, and the rest in the Arke) all flesh died, that were on the earth, there was none that was saued, no not one: the husband and the wife, the father and the sonne, the mother and the daughter, the master and the seruant, the olde and the young, they were all drowned together.

4

O then beloued, what heart can there be in the world so hard and stonie, what eyes so flintie, that cannot melt into brinish teares, and breake in pieces with griefe and sorrow, at the consideration of so lamentable a spectacle: Good GOD, that euer man should so farre degenerate from his first integritie, and fall into such vile impieties, which could prouoke so gracious a God, to

Mans degeneration lamentable.

D

plague

plague him with so terrible a destruction. But man is fallen, man is degenerated from his first integritie, who can but lament with a dolefull lamentation, God is angrie, hee hath smitten, hee hath plagued, he hath drowned the olde world, with a dolefull iudgement, who can but quake with fearefull tremblings? What man is there vnder the cope of heaven, that cannot by this be mooued to remooue his hatefull sinnes, the causes of Gods direful punishments, since for them God is mooued to destroy, not onely man, but the brute creatures together with man, the foules of the ayre, the beasts of the field, and the creeping things of the earth.

Obiection.

*Sed quid his fecerunt?* But what haue these done, may some man obiection? will the Lord destroy the righteous with the wicked? shal not the Iudge of all the world do right? is there the same condition of him that sinneth, & him that sinneth not? what had the beasts of the field offended? wherein had the creeping things of the earth sinned, or what iniquitie had the foules of the heauen committed, that they also must be destroyed with man? To which I answere, that as all these were created in the beginning for man, and for the good of man, so they were all againe destroyed with man, for the sinne & punishment of man, by the iust iudgment of God: First, because man was become a rebellious traitour against God his Creator, & therefore as a King condemning a perfidious rebell, doeth not onely command him to be put to a shamefull death; but his lands, goods, and chattels to be confiscate: so likewise God doeth not onely destroy man, but the creatures together with man, which were created for his vse. Secondly, because that beastly men had abused the creatures by their filthy pleasure, and riotous excesses; and therefore it stood with Gods iustice, to punish the instrument with the principall. Lastly, to shew the hatefullnesse of sinne in the sight of God, hee being Lord of all, doeth not onely destroy man, but the brute creatures together with man, as before he did curse the earth for mans sake, *Genes. 3. 17.*

Solution.  
The creatures  
destroyed in  
the flood for  
a threefold  
reason.

1

2

3

If then thou wilt not bee mooued for thine owne sake  
to

to refraine from thy sinnes, and remooue thy impieties; yet take pitie vpon the brute beasts, vpon the creeping things, vpon the foules of the ayre, lest by thy sinnes thou pull downe Gods terrible iudgements, and they also perish with thee. If thou wilt not bee mooued for any of these, yet take pitie vpon thy seruants, vpon thy little children, vpon thy wife that lieth in thy bosome, lest thou prouoke Gods anger against thee, and they also perish with thee.

The destruction of the beasts should mooue vs to remooue our sinnes.

But, *O corda saxis duriora!* O hearts more hard then adamants! how many are there in the world, that cannot bee mooued for any of these, nor for all these, nor for greater motiues then these, to remooue their sinnes, and forsake their impieties? For although they haue often heard of that inestimable loue of God towards mankind, in that hee spared not his owne Sonne, but gaue him to the death for vs miserable sinners; yet are they nothing hereby mooued to repentance, although they haue often heard of that vspeakeable loue of Christ, in that hee spared not his owne life, but offered vp his body vpon the Altar of the Crosse, a sweet smelling incense of reconciliation to God his Father for our redemption: yet are they nothing hereby mooued to repentance. In a word, they can neither be mooued by threatnings, nor by promises, by iudgements, nor by mereries, by the terrible destruction of the old world, nor by the bitter passion of Christ.

Mens hearts more hard then adamants.

And this is common in this age of the world, as it was common in the dayes of *Noah*: yea, if wee make a paralel, and comparision betweene the sinnes of this age, and the impieties of the old world, wee shall finde that the iniquitie of these daies, is as great, if not greater, then euer were the sinnes of the olde world. And therefore I may say to the men of this age, as our Saviour said to those Iewes (who demanded the question concerning the Galilæans, whose blood *Pilate* had mingled with their sacrifices: and of those eighteen, vpon whom the tower of Siloe fel, and slew them) except ye repent, ye shall all likewise perish: For if God spared not the Angels which sinned, but cast them downe to hell, and kept them in chaines of darkenesse, reserved to

The common disposition of this age of the world.

Luke 13.5.

2. Pet. 2.4,5,6

iudgement. If hee spared not the olde world, but saued Noah the eight person, a Preacher of righteousness, bringing in the flood vpon the world of the vngodly: If hee spared not the Cities of Sodome and Gomorrah, but turned them into ashes, and condemned them with an ouerthrow, making them an example to those which afterward should liue vngodly. Then certainly, neither will hee spare this age of the world, except in time they turne from their sinnes: and therefore I may iustly say with our Sauour, Except they repent, they shall all likewise perish; the reason is, because the sinnes of this age, doe paralel the impieties of the old world, which wil euidently appeare, if we make our comparison.

\* 1. Paralel.  
*Plat. de legibus*  
*Cruelitas in*  
*barathrum tan-*  
*tum abiit, ut*  
*denunquam*  
*egredimur.*

*S. Aug. in Ser.*  
*Auarius veluti*  
*intra omnia*  
*deuorans vellet*  
*nullum homine*  
*esse, ut omnia*  
*solus possideret.*  
*S. Aug. de ver.*

*bis Dom. Inui-*  
*dia est filia su-*  
*perbia. sed ista*  
*mater superbia*  
*nescit esse steri-*  
*lis ubi fuerit,*  
*continuo parit,*  
*suffoca matrem,*  
*et non erit filia*  
*2. Sam. 20. 9.*  
*S. Greg. lib. 8.*  
*moral.*

*Quid est vita*  
*hypocrita nisi*  
*quidam visio*  
*phantasmatis*  
*qua hic osten-*  
*dit in imagine*  
*quod non habet*  
*in veritate.*

For first, the sinne of the olde world was exceeding great, beeing vniuersally spread over all parts of the world, ouer all sorts of men. And is it not so in this age of the world? Who can say, *Munda est vita mea*; my life is cleane, and I am free from iniquitie: there is none I am sure: for all flesh haue corrupted their wayes; yea, the greater sort of men continue in their sinnes, and goe on forward in their wickednesse, metamorphizing themselves into brutish creatures, by their vnreasonable impieties, and beastly iniquities.

\* Some are like Lions, in their abominable crueltie, eating vp the earth with oppression, and sacriledge, without any mercie, pittie, or compassion. Some are like Tygars, in their raging violence, deuouring all that cometh to their handes, without any respect either of God, or of men. Some are like vnto Foxes, in their craft and subtiltie, delighting in nothing but guile, and deceite. Some are like Serpents in their malice and hatred, as if they were composed of enuie and gall. Some are like Syrens in their wicked hypocrisie, they will speake faire to a mans face, till they haue him in their compasse, and then they will deuoure him in their blood-sucking tyranny. Some are like Apes in their apish imitation, *Proteus* like, changing themselves into all shapes, that they may bee fitted for all companies. Lastly, some are like Asles in their sottish ignorance,

rance and senselesse securitie, beeing nothing affrighted, with the feare of Gods iudgements, nor mooued with his mercy, But as if their consciences were seared; in despite of reprehension, will continue impenitent, and conclude, some are like dogges, that returne to their vomit of sinne, and like the Sow that was washed, to the filthy puddle, of their hatefull impieties. And therefore I may say with our Sauour, except they repent, they shall all likewise perish. 2. Peter 2.21.

Secondly, the sinne of the old world was exceeding great, for it was come to the height of impietie, And is it not so in this age? was their euer more shamelesse-nesse in sinning, then in these daies? was their euer lesse conscience of iniquitie, then in these times? 3. Paralel.

It would bee too late for mee, to tell you, what a floud of vngodlinesse, hath now ouerspread the face of the earth, the time would not suffer mee, to relate vnto you, what drunkenesse, and adulterie, what sacriledge, and simonie, what oppression, and crueltie, what extortion, and bribery, what vsury, and periurie, and what abhominable impietie, is euery where to be found in the actions of men, yea such iniquities as were neuer to bee found in the old world. And therefore except they repent, they shall all likewise perish.

Thirdly, the sinne of the old world, was exceeding great, for not only the wicked, but the sonnes of God, fell to folly and iniquitie, And is it not so in this age of the world? Doe not those that are the children of God, oftentimes yeeld to the temptation of Satan, and intisements of the world to the dishonour of God, and grieve of his spirit? Doe not too too many of those, that make a shew, and profession of religion, cause the name of God to bee euill spoken of, and giue occasion to the world; to brand their names, with the note of hypocrisie, because their conuerlation is not answerable to their profession? it is euident they doe and therefore except they repent, they shall all likewise perish. 3. Paralel.

Gods children not without imperfections.

Fourthly, the sinne of the old world was exceeding great,

4. Paralel.

great, for it was not short but had continued a long time, almost a thousand, or at the least seven hundred yeares, so that they were growne to an habite in iniquitie, and is it not so in this age? are not men growne to a habite in sinne? hath not the wickednesse of the world continued, not seven hundred or a thousand, but about three thousand yeares? and yet doth it not remaine, as strong as euer it did before? it is euident it doth, and therefore except they repent, they shall all likewise perish.

5. Paralel.

The hardnes  
of mens  
hearts cannot  
be remooued  
by Gods  
iudgements.

In Deuon-  
shire by  
breach of the  
sea and other  
places.

Fiftly, the sinne of the old world was exceeding great, for they were possessed with deadnesse of heart, and carelesse security, so that neither by threatning, nor particular iudgements, they could be drawen to repentance; and is it not so in this age of the world? was there euer more deadnesse of heart, & carelesse securitie, then in these daies? Hath not God sent downe many terrible and feareful iudgements vpon the world? yea vpon this land, within this few yeares? and yet notwithstanding, the hearts of men remaine hardened, and they continue still in their sinnes? It is true indeede, God hath promised, that he wil neuer againe destroy the whole world with water; yet he did neuer promise, that he would not destroy, this or that particular kingdome, country, citie, for then we might haue some shewes, to presume of safety. But how many warnings haue we had, either to put vs in minde, of that generall iudgement past, in which the whole world (except *Noah* and his family) were drowned, to mooue vs to repentance, or to put vs in minde, of some fearefull iudgement to come, because of our impenitency, what inundations; what flowings, and ouerflowings of waters: within this few yeares, in diuers parts of this kingdome, to the destroying of townes, and fields of men, women, and children; of beasts, cattle, and creeping things; and yet notwithstanding, the hearts of men remaine hardened, and they continue still in their sinnes. Againe God hath threatned (we know it all) to bring one generall iudgement more, and to destroy the world with fire, (as I shall shew you fully in the next circumstance.) And what alarums, and dreadfull warning peeces haue we had, of this terrible,

terrible iudgement? what lamentations, and dolefull cryings, haue we daily heard in our streetes? of fire, fire, and desolation by fire, al most from euery part of the kingdome; to put vs in mind of that dreadful fire, which shal destroy the whole world, we know not how soone; besides many other particular iudgements, the sword, the famine, & the fearefull pestilence, so oftentimes threatned against vs, and yet notwithstanding the hearts of men remaine hardened; and they continue still in their sins. And therefore I may iustly say with our Sauour, except they repent they shall all likewise perish.

Harbingers  
of that terrible  
fire.

Lastly, the sinne of the old world was exceeding great, 6. Paralel. for they were possessed with contempt of religion, with contempt of *Noah* the preacher of righteousness, and with contempt and despising of God himselfe. And is it not so in this age of the world? was there euer more contempt of religion, then in these daies? was there euer more contempt of the preachers of righteousness, then in these times? Nay, was there euer more contempt, despising of God himselfe, then is extant in the world at this very houre? Certainly no, for mens wicked liues will plainly testifie, that the contempt of these daies, is as great, if not greater, then euer was the contempt, of the old world; In the old world they had but one *Noah*, whom especially they contemned, and for the contempt of whom, they are especially branded, but in this age of the world, how many hundreds of *Noahs* are there, preachers of righteousness, whose exhortations, and threatnings, are daily contemned, to the dishonour of God, and griefe of good men; How many churlish *Nabals*, that are readie rather to rob them of their necessarie maintenance, then to reward them for their paines and care in watching, and defending, not their sheepe, but their soules, from those spirituall wilde beasts, that seeke their destruction.

Joel 2. 12.  
Matth. 5. 4.  
S. Bern. in  
Cant.

But O beloued, let vs all turne vnto the Lord with fasting, with weeping, and with mourning, that the Lord may turne in mercy vnto vs, and keepe away his fierce wrath from vs, euen for the merits of Christ our Sauour, and let euery faithfull Christian say, *Amen*.

The teares of  
the penitent  
are the wine  
of Angels,  
&c.

That

*S. August. in  
fest. Natiuit.  
the teares of  
the penitent  
fall in the  
fight of the  
Lord.  
The fiery co-  
lour noting  
the iudge-  
ment of fire.*

*Subdiuision.  
Mat. 25. 34.*

That so making a true vse of this first generall iudgement, noted in the first colour of the Rainebowe, the colour of water, wee may be sure to escape with ioy, and reioycing, from that second generall, but more terrible iudgement, noted in the second colour, the colour of fire, which cometh in the next place, to be spoken of, *I haue set my Bowe in the Cloud, and it shall be as a couenant, betweene mee and the earth.*

In this I will passe through three passages, and handle three particulars.

First, the time, Secondly, the manner, and Thirdly, the end, and vse (to vs) of this fiery iudgement, or iudgement by fire. The time is the first in order, and for the time of the sentence; our Sauour sets it downe *Math. 25. 34. τότε* then shall the King say to them on his right hand, come ye blessed of my father, receiue the kingdome prepared for you, *ὅτι ἡγάγατον τὸν κόσμον*, from the foundation of the world: this must be after the Sonne of man is come with his glorious Angels, and hath made a separation betweene the sheepe, and the goatet, the wheate, and the tares, the idle loyterers, and the painefull labourers in the vineyard of Christ. But for the time when this seperation shall bee, or when this Sonne of man shall come, *nihil certi ex sacris literis habetur*, there is no certainty to be found in holy Scripture, for of that day and hower, knoweth no man, no not the Angels in heauen, *ἐμὲν ὁ πατήρ μου μόνος*, but the Father only, *Math. 24. 36.* no not the Sonne himselte, *Mark. 13. 32.* The Sonne knoweth not the day of iudgement, that is, not as he is man, although he knoweth it as he is God: or hee knoweth not the day of iudgement, that is, as *S. Ambrose* noteth he knoweth for himselte, although hee will not reueale it vnto vs: to whom *S. Augustine, Gregory, and Hilary* accord. And therefore *S. Chrysostome* well obserueth, in that Christ Iesus said, *neque Angeli*, neither the Angels know this day, he repressed his disciples, that they should not desire to know, that which the Angels themselues were ignorant of; but in that hee saith, neither the Sonne himselte, hee doth forbid them not onely from learning, but also from desir-

*Nazianzen  
orat. 36.*

*Horam cogni-  
tam habet vt  
Deus ignorat  
vt homo.*

*Ambrose in  
Luk. 17.*

*Christus horā  
nouit, sed nouit  
sibi mibi nescit.*

*S. August. lib. 1  
de Trinit. c. 12.*

*Greg. epist. 42.  
Hilar. de Trin.*

*Greg. lib. 8.  
epist. 42. ad  
eulog.*

ring

siring to learne so secret a mysterie. And for this cause hee tells his disciples plainly, *Actes 1.7. Non est vestrum, nosse tempora*, it is not for you to know the times and the seasons, which God the Father hath put, *ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, in his owne hand.

*Christus nouit diem iudicii in natura humanitatis non ex natura humanitatis.*

*S. Aug. li. 8. de ciuit. Dei ca. 53 Frustra annos qui huic seculo remanent coputare ac definire conamur cum hoc scire non esse nostrum ex ore veritatis audiamus.*

*Gene. 19. 26.*

*The day of iudgement not to be searched into.*

*Oraculum e schola Elie.*

*Per. Mart. loc. Com.*

*Three opinions concerning the day of iudgement.*

**I**

**2**

*Psal. 90. 4.*

*Psal. 102. 27. Malac. 3. 6.*

But contrarie to this hath been the practise of those, who daring to outface the Sunne, in beholding the bright shining of his glorious beames, and searching into secrets, not to be looked into, haue dazelled their eyes, and left their erroneous opinions, tellimonies of their vile presumption. Somelike *Lois* wife, haue not beene afraid to looke backe towards Sodome, and to prie into Gods secret iudgements, contrary to the admonition of the Angell; yea, to the doctrine of Christ himselfe, setting downe, and defining a determinate time to the day of iudgment, producing an oracle (as they faine) from the schoole of one *Elia* a Iew, by which they affirme, that the world should continue sixe thousand yeares, which they account thus; two thousand before the Law, two thousand vnder the Law, and two thousand in the kingdome of Christ. But for this prescription of time, wee haue no warrant from the word of God, and therefore we may iustly refuse it. Others there are, who differ but little from the former, teaching, that as God was sixe dayes in creating the world, so he shall bee sixe dayes in gouerning of it, accounting to euery day a thousand yeares, and alledging for their ground, that of the Prophet *Dauid*, in the 90. *Psal.* verse 4. A thousand yeares in thy sight, are but as yesterday, which is past. But concerning that place of the Prophet, the meaning is, that innumerable yeares is but as a short time with God: And wee may as well say two thousand, or ten thousand yeares are but as yesterday, as a thousand, since all is alike with God, with whom there is neither *Prius*, nor *Posterior*; no difference of time, for hee remaineth alwayes the same, throughout all generations, and his yeares haue no end, *Psa. 102. 27.* And I am God, I change not, and ye sonnes of *Iacob* are not consumed, *Malac. 3. 6.* we cannot therefore approoue of this neither, because it cannot be prooued out of the word of God.

3

Leuit. 25. 11

S. August. ad  
Hesichium.

Math. 24. 36.

4

These are the  
last times.S. August. in  
Genes. lib. 1.Sixe ages of  
the world.

1. Cor. 10. 17.

1. Peter 4. 7.

1. Iohn 2. 18.

Iames 5. 9.  
Signes of the  
day of iudge-  
ment of two  
sorts.

A third sort there is, who affirme, that as Christ was thirtie three yeares with his naturall body vpon the earth, so he shall remaine thirtie three yeares with his mysticall body the Church, accounting to euery yeare fiftie yeares, making them like to the yeares of Iubely, which did consist of fiftie yeares, *Leuit. 25. 11.* So that by this account, it should be from the birth of Christ, vnto the end of the world, one thousand sixe hundred and fiftie yeares, and therefore not aboue thirtie foure yeares to the day of iudgement. But all these are *figmenta hominum*, the deuises of men, and therefore not to be beleueed. Excellent is that answer of *S. Augustine* vnto *Hesichius*, to whom enquiring curiously of the end of the world, *S. Augustine* answereth, *Se non audere spacia seculorum, vsque ad finem mundi, aut metiri, aut enumerare*, that he durst not either number, or measure the times of the ages vnto the end of the world, because it is written, Of that day and houre knoweth no man, no not the Angels in heauen, *Math. 24. 36.*

It is sufficient for vs to know that it is the last time, and therefore not long to the day of Iudgement, and end of the world. For as *S. Augustine* obserueth in his first booke vpon *Genesis*, there are sixe ages of the world; the first, from *Adam* vnto *Noah*: the second, from *Noah* vnto *Abraham*: the third, from *Abraham* to *Dauid*: the fourth, from *Dauid* to the captiuitie of *Babylon*: the fift, from the captiuitie of *Babylon* vnto *Christ*: and the sixt and last, from *Christ* vnto the end of the world. And of these ages, five are wholly passed already; and of the sixt and last, there are 1616. yeares expired: and therefore if *S. Paul* in his dayes affirmed vnto the *Corinthians*, that the ends of the world were come vpon them: and *S. Peter* in his time, that the ende of all things was at hand, which is aboue fiftene hundred yeares since, then may wee iustly verifie with *S. Iohn*, that it is the last time, and with *S. Iames*, that the Iudge standeth before the doore.

Seeing almost all the signes that were to come before the day of Iudgement, are already past and expired, or else now manifest in the world: for these signes are of two sorts,

the

the first, *Signa precedentia*, precedent signes: the second, *coniuncta*, (or rather *concomitantia*, as the Logicians speake) signes accompanying the day of iudgement. Of the first sort, there are diuers noted in the Scripture, as the preaching of the Gospell throughout all nations: the comming of Antichrist: the departing away from the faith: the generall corruption of the world, and vniuersalitie of iniquitie, warres, and rumours of warres, deadnesse of heart, with carelesse securitie: and last of all, the calling of the Jewes. But of time, and manner, and where, it is not yet concluded amongst learned Diuines. Howsoeuer, the most of these signes are fulfilled alreadie.

Mat. 24. 14.  
2. Thes. 2. 3.  
2. Tim. 3. 1, 2,  
3, 4, 5.  
Math. 24. 6, 7.  
Rom. 11. 25,  
26.

And for the second sort, they are set downe by our Sauiour, *Mathen 24*. There shall bee signes in the Sunne, in the Moone, and in the Starres, and then shall appeare the signe of the Sonne of man in heauen, and all the Tribes of the earth shall mourne, and they shall see the Sonne of man comming in the cloudes of heauen, with power and great glory. Fearefull and terrible shall these signes bee: And therefore while the Sonne of righteoufnesse CHRIST IESVS, is in the signes of mercie, and the Moone in the fulnesse of grace, before the Sunne bee turned into darkenesse, and the Moone into blood; while God doeth with patience expect our conuerſion, let vs turne vnto him, lest when he shall passe to the signes of iudgement, hee punish with the seueritie of his iudgements. For our God is a consuming fire, saith the Apostle. And *S. Gregorie*, *Hom. 13*. vpon the Euangelists, *Deus quos dñi vt conuerſantur tolerat, non conuerſos, duriss damnat*: those whom a long time God doeth suffer, expecting their conuerſion, not being conuerted, hee condemneth them with the greater seueritie. *Dulcis & reſus, dicitur Dominus*, the Lord is said to be gracious and righteous, *Pſalm. 25. 7*. Hee is now gracious, because hee doeth offer the sweetnesse of his mercie vnto the wicked, that they might not perish: but in the daye of iudgment, he shall bee found iust and righteous, because he wil iustly condemne those then, who haue contemned the grace and mercy that he offersthem now.

Math. 24.

Reuel. 1. 7.

*Sol Christus  
luna est Ecclesia.*

Conuerſion  
necessary in  
the time of  
mercy.

Hebr. 12. 29.  
Greg in Hom.  
13 in Euang.

Pſal. 25. 7.

S. Bernard.  
serm. 2. de ad-  
uers. dom.

Saint Bernard in this respect compareth God vnto a Bee, which hath not only sweet and pleasant honie, but also a sharpe and terrible sting, *nunc mel offert, in iudicio figet aculeum*. Now hee offers honie, but at the day of iudgement hee shall put forth his sting, and wound the wicked: Christ at his first comming brought hony, and not a sting, *Sed nolite peccare in spe*, (saith Saint Bernard) but sinne not in hope, whosoever ye bee that delight in sinne, for this our Bee hath a time also, when hee will take his sting, and fixe it into the bones and marrow, of the reprobate? what should we doe then beloued, but flie vnto him now, while wee haue time, least one day we labour to flie from him, when we shall haue neither time nor place.

Christus veniens  
mel attulit  
non acculeum.  
Idem eod.  
S. August. in  
Psal. 74.  
Non est quo fugias a deo nisi  
ad placatum.

That there  
shal be a time  
iudgement of  
it is certaine.

6. But certaine it is that there shall be a time of iudgment, as there is and hath beene a time of mercy, since it is figured by so many signes, prooued by so many testimonies, and foretold by so many prophecies in the holy Scriptures.

An Obiecti-  
on.

And therefore those are iustly confuted, who haue presumed to object, that because there is a private iudgment of every particular man, at the day of his death therefore there shal be no generall iudgment at the day of resurrection: for *res semel iudicata, bis non iudicatur* (say they) that which is once iudged, should not be iudged againe: since the Lord himselfe testifieth by his Prophet, *Nahum 1.9. Non consurget duplex tribulatio*, affliction shall not arise the second time, and therefore iudgement shall not twise be executed.

Nahum 1.9.

An answer.  
Aquinas 4.  
sent. distinct.  
47.

I answer with that Angelicall Doctor Aquinas, in 4. *sententiarum distinct. 47. iudicari primo illo animam potius hominis partem, tandem altero hominem totum*, that in that first iudgement the soule of man, only is iudged, which is his better part, but in the second the whole man shall bee iudged, both in body and soule, and receiue either that blessed sentence of absolutio, or that fearefull sentence of condemnatio.

Nahum 1. 9.

And concerning that place of the Prophet, I Answer, that the Prophet *Nahum* speaketh not there, either of the generall or particular iudgement, to eternall life, or death but of a temporall iudgement, for declaring the destruction of the Assyrians, hee sheweth only that their

ouer-

ouerthrow should bee finall, that God should not neede to smite them againe the second time, as *Abisba* said to *Dauid*, when hee found *Saul* asleepe, let mee smite him, and I will not smite him againe, *1. Samuel* 26. vers. 9. for hee would haue slaine him at the first blowe. And thus *Theophilaſt* and *Theodoreſet* expound that place, so that we may still hold the conclusion, that as the day of iudgement is figured, prooued, and prophecied, so it shall certainly come at the day appointed. 1. Sam. 26. 9.

To conclude, it is likewise certaine that the time of this comming to iudgement is not farre off, but draweth nigh at hand to bee fulfilled, for as the Apostle speaketh, *Hebrewes* 10. and the 37. verse. Yet a very little while, and hee that shall come, will come, and will not tarry, and if this were true in the morning of this age, it must needs bee much more true in the euening, which is so many hundred yeares after, and therefore here is an answer to that common obiection, of wicked and irreligious Atheists, which abound in the world, who are not ashamed to affirme, if not in their words, yet in their liues and conuersations, that let the Ambassadors of God, say what they will they neede not bee so carefull to forsake their profitable, or pleasurable sinnes; for the day of Doome (as they call it) that is farre off, God knoweth when that will bee, (euer or neuer) and therefore they may liue yet as they liſte, and repent hereafter when they can bee at leifure. The day of iudgement draweth nigh at hand. Heb. 10. 17.

But to these raging waues of the sea, foaming out their owne shame, (vntill they repent in time) is reserved the blackenesse of darkenesse for euer, as Saint *Iude* speaketh in the 13. verse of his Epistle. Iude 13.

And know this whosoever thou art that fostereſt thy selfe in this opinion, that though the day of iudgement may bee further off, then thou shalt liue to see, yet the day of thy death, may bee neerer then thou art aware of, and as death leaueth thee, so shall iudgement finde thee, for as the tree falleth so shall it lye; *Ecclesiast.* 11. vers. 3. after death next comes iudgement, *Hebrewes* 9. 27. and Profane Atheists in a dangerous estate. Ecclesi. 11. 3. Heb. 9. 24.

Prou. 11. 7.

when a wicked man dieth his hope perisheth, *Prouerbes 11.* If thou diest in thy sinnes, thou shalt be found in thy sinnes; at the day of iudgement; Impenitent *Cain* died long since; and yet the day of iudgement when it commeth, shall finde him impenitent still, the like may bee said of *Saul*, of *Achitophel*, of *Indas*, they dyed desperately, and impenitent, and the Lord shall finde them so at his comming: and so will it be with thee whosoever thou art, that goes on in thy sinnes without repentance: for as Saint *Gregory* tellieth *qualis hinc quisque egreditur, talis in iudicio presentatur*, In whate state soever a man doth depart out of this life, in the same he shal be found at the day of iudgement. And *S. Amb.* *de bono mortis*, He that in this life, doth not receiue remission of sinnes, shall not haue part there, to wit in the communion of Saints, in the life to come; And *S. Hierome*, *Tempus sementis tempus est presens*, the time of sowing is the time present, and hee that will not sowe the feede of good workes, in the feede time of grace here, hee shall neuer reape the fruite of reward in the harvest of glory hereafter.

*S. Greg. Dialog.*  
*lib 4. cap. 39.*

*S. Ambros. de*  
*bono mortis.*

*S. Hierom. cap.*  
*6. in Epist. ad*  
*Galas.*

*S. Aust. lib. 3.*  
*de symbolo.*  
*Hic dum tempus*  
*habet agat*  
*anima pro se*  
*penitentia quam*  
*diu locus est*  
*misericie*  
*quia ibi erit*  
*locus iusticie.*  
The second  
circumstance,  
the manner  
of this iudgement.

*Luk. 17. 24.*

*2. Pet. 3. 10.*

*Reuel. 1. 7.*

*Mark 13. 26*

*1. Thess. 4. 16.*

I will close this point with that religious exhortation of Saint *August.* let every man while hee hath time, repent truly of his sinnes, while hee is in the place of mercy, because then there shall bee a time of iustice, the foolish virgins that would not repent, and prepare themselves in time, shall then receiue no other comfort, but that dolefull sentence *non noni vos*, I know you not depart from me ye workers of iniquitie.

And thus from the time, I proceed to the manner of this iudgement by fire, which is the second circumstance; I obserued in the fiery colour of the Bowe.

1. As the lightening commeth from the East and shineth vnto the West, so shall the comming of the Sonne of man be, *Luk. 17. verse 24.* Hee shall come *ex improviso*, like a thiefe in the night, suddainly; He shall come like lightening, visibly, for every eye shall see him; hee shall come *μεθ' δυναμεις και δοξης πολλης*, with power, and great glory, magnificently; to be short, the Lord himselfe shall descend from heauen, with the voice of the Archangell and the trumpe

trumpe of God, But *Quid sibi vult tubarum sonus?* to what end is this sound of the trumpet? saith Saint *Chrysostom*, in his 77. homil. vpon *Matthew* and he answereth the question himselfe. The Trumpet shal then sound, (and the voice of the Archangel, shall then bee heard, for the raising vp of the dead, for the ioy of the godly, to expresse the stupor and terrour of Chrills comming, and for the grieffe, and dolour, of many that shall heare it: The dead shall then bee raised, and the bodies of Gods Saints shall then be glorified, they shall rise in the fulnesse of the measure of Christ, in a full and a perfect age, in a sitting and convenient stature, that which is lesse then is fitting shall thence bee supplied, from whence the creator knoweth, and that which is more, shall bee detracted, The integritie and perfection beeing retained, as Saint *August.* speaketh in lib. 22. of the citie of God, cap. 19.

3. To conclude, Christ shall come to this frey iudgement, with his fanne in his hand, the fanne of his iudgement. (as before he came with the fanne of his mercy) and hee will thoroughly purge his floore, the floore of his Church, and separate the wheate from the chaffe, the Elect from the reprobate, gathering his wheate, into the blessed garner of heauen; but burning the chaffe, with the vnnquenchable fire of hell.

4. Fire is the colour of the Rainebowe, of which I am now to speake, and fire is the iudgement of which I am now speaking; But concerning this fire the question is demanded, whether it shall bee before the day of iudgement or after. Saint *August.* seemeth to be of opinion that it should be after, for speaking of those things which should come about the time of iudgement, hee setteth the conflagration of the world, and the renouation thereof in the last place, and he addeth, *quo ordine hec veniant, magis tunc docebit experientia*; in what order these shall come, experience will then teach more perfectly, but, I thinke saith he, that they will come in that order, in which I haue rehearsed them, and in his 18. cap. of the same booke he saith plainly *post factum iudicium mundus ardebit*, after the iudgement

*S. Chrysost.*

*Hom. 77. in*

*Mat.*

*Ad excitati-*  
*onem, ad gau-*  
*dium, ad expri-*  
*mandum ve-*  
*rum stuporem,*  
*ad dolorem*  
*eorum qui re-*  
*linquuntur.*

2.

No imperfec-  
tion in the  
Saints at the  
day of iudge-  
ment.

*S. August. de*

*ciuit. dei lib.*

*22. cap. 15.*

*S. Aug. lib. de*

*ciuit. 22. c. 16.*

*Magist. sine.*

*lib. 4. dist. 44.*

3.

*Mat. 2. 13.*

*Locus sic expli-*  
*catur a Lyra*  
*peruundabit i.*  
*e. quotidie a*  
*variis tentati-*  
*onibus mundat*  
*in Mat.*

4.

A question.

*S. August. lib.*

*20. de ciuit. dei*

*cap. 20.*

*Ex primo ta-*  
*men eo quo a*  
*me commemo-*  
*rata sunt or-*  
*dine esse ven-*  
*tura.*

*S. August. de*

*ciuit. lib. 20.*

*cap. 18.*

Answer.

*Aquinas add.*  
*quæst. 74. artic.*

7

Isaiah 66. 15.

Psal. 97. 2.

2. Thess. 1. 8

2. Pet. 3. 10

2. Answer.

The fire of  
hell more  
horrible then  
that which  
shall burne  
the world.*S. Aug. de ciuit**Dei. l. 20. c. 16.**S. Ambr. lib. 7.**in Luc. cap. 4.**Damascen. lib.**4. fides. cap. 28**Ignis non est**materialis quia**his is apud nos,**sed qualem**Deus nouit.**Greg. in Job 20**Aug. lib. de**ciuit. cap. 21**Magist. Sent.**lib. 4. dist. 44.**Aquinas add.**quæst. 77. artic. 5.*

ment is done, the world shall burne. But wee may rather answer with *Aquinas*, and with our later Diuines, that this fire shall be before the execution of iudgement: for behold, the Lord will come with fire, and with his charrets like a whirlwind, to render his anger with furie, and his rebuke with flames of fire, *Isaiah 66. 15.* There shall goe a fire before him, and burne vp his enemies on euery side, *Psal. 67. 2* Hee shall come with flames of fire, rendring vengeance to them that know not God, *2. Thess. 1. 8.* This shall bee the true manner of his comming, and therefore this fire shall appeare at the day of iudgement, before the full execution of that finall sentence: Or otherwise we may reconcile *S. Augustine* with *Aquinas*, and our later Diuines, and answer thus: True it is, there shall bee fire before the iudgement, that is, *ignis conflagrationis*, the fire of burning and consuming: and there shall be fire after the execution of iudgement, that is, *Ignis condemnationis*, the fire of hell, in which the Devils and damned spirits shall bee tormented for euer.

And this likewise is prefigured in the fierie colour of the Bowe. But this is more terrible then the former, and that diuers wayes. First, in respect of the nature of it, which is so strange, that it is knowen perfectly of no man, as Saint *Augustine* affirmeth. Some haue thought this fire to bee incorporeall, and wanting corporall flames, but tormenting the damned after a wonderfull manner: so *S. Ambrose*, *Damascen*, *Gregorie*, and others. And some haue thought it corporeall, as *S. Aug. lib. 21. de ciuit. Dei. Gehenna corporeus ignis erit & cruciabit corpora damnatorum*: Hell fire (saith he) shall be corporall, and shall torment the bodies of the damned; so the Master of the sentences, *Aquinas*, and others: yet this fire is infinitely more terrible then our common fire, and more tormenting, for *ardet & non lucet*, it burneth and shineth not, saith *Anselmus*, that reuenging flame hath burning in abundance, but it hath no light, (saith *Gregory*: yet *Aquinas* thinkes there shall be light suffi-

*quæst. 77. artic. 5. Anselmus in Elucidario. Gregor. in Job cap. 10.*

cient

cient for the damned to behold those things which shall torment them, (either in respect of the sight of the body, or the fearefull visions of the minde.) But howsoeuer, whether it shall be alwayes darke, with *Gregory*, or haue sometimes a glimmering light, with *Aquinas*, it is of a strange, and terrible nature, for it needs not the fodder of wood to continue it in hell, since the breath of the Lord, like a riuer of brimstone shall kindle it, *Isaiah* 30. 33. But some will object that place of the Prophet, Tophet is prepared of old, the nourishment thereof is fire and much wood, and therefore it seemes there is much wood in hell: to which I answer, that much wood is attributed to vnto hell, not that there is any there, but to shew that the fire of hell is vnquenchable, being once kindled, by the breath of Gods anger, which addes to the terrour thereof.

*ultrix illa  
flamma concre-  
mationem ha-  
bet, lumen ve-  
ro non habet.  
Aquinas ad  
quest 97. arti.  
4.  
Hell fire  
needs not the  
fodder of  
wood.  
Isaiah. 30. 33.*

2. Againe it is fearefull in respect of the place of it, which is in hell, with the diuells and damned spirits, where is vtter darkenesse, weeping, and wayling, and gnashing of teeth, where they are far remote from the company of the blessed Saints, and holy Angels; from all ioy, and happinesse for ever: Saint *Gregory* in his fourth booke of dialogues, and 42. chapter, being demaunded of one, where he should beleene this place of torments was: answereth, *de hac re temerè d. finire non audeo*, I dare not rashly define of this matter, some haue thought it in some part of the earth, some vnder the earth, about the center, or in the hollowes of the earth, which is the most common opinion: so Saint *Hierome*, as the (heart saith he) is in the midst of a living creature, so hell is said to be in the midst of the earth, and of the same opinion was *Tertullian*, *Damasen*, *Aquinas*, and other diuines, but wheresoeuer it is, certaine it is, that it is a fearefull fire, both in it selfe: and the torments thereof: for it shall torment both the bodies and soules of the damned, *crucior in hac flamma*, I am tormented in this flame, was the song of rich Diues in hell, and Saint *Augustine* affirmeth that the spirits are tormented with that corporeall flame, after a wonderfull manner, but vntterable and vknowne vnto vs: last of all it is most terrible in respect of the con-

*S. Greg. lib. 4.  
dialog. cap. 42.*

Where hell is thought to be.

*S. Hieronymus  
in Iona. 2.  
Sicut cor in  
medio est ani-  
malis ita infer-  
nus in medio  
terrae perhibe-  
tur.*

*Tertull. lib. de  
anima cap. 55.  
Damasen. lib. 3.  
cap. 29.*

*Aquinas ad  
quest. 97. arti.*

7.  
*Luk. 16. 24.  
S. August. de  
civit. aer. lib. 21  
cap. 10.  
verisus miris  
modis.  
The fire of  
hell eternall.*

Marke 9. 48.  
S. August. de  
civit. lib. 21.  
cap. 13.

tinuance of it: for as the worme neuer dieth, so the fire neuer goeth out, *Marke 9. 48.* and *paria paribus relata sunt*, like are referred to like, saith *S. Augustine*: on the one side eternall punishment, on the other eternall life, according to our Saviour, *Matthem. 25. 46.* And to conclude, it was the iudgement of the deuill, to be cast into that lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for euermore, *Reu. 20. 10*

Reuel. 20. 10

And thus hauing shewed the time, and manner of this fiery iudgement, I will speake somewhat of the end, and vse of it (to vs) and so proceed vnto that which followeth.

2. Pet. 3. 11, 12  
The fire of  
sinne must be  
quenched.

First then, seeing all these things must bee dissolued, what manner of persons ought we to be in all holy conuersation, and godlinesse, looking for, and hastning vnto the comming of the day of God, wherein the heavens being on fire, shall be dissolued, and the elements shall melt with feruent heat; the consideration of these things should moue vs to quench in our hearts the fire of sinne, (whose flames doe abundantly burne in the world) that so we may be free from this fire of punishment. But how many neglect this consideration, and therefore they burne in the fire of sinne, and are scorched in the flames of iniquitie. The whole world lieth in euill (saith *S. Iohn*) *in maligno, quasi in malo igne*: in euill, that is as it were, in an euill fire, by which they are stirred vp to all kind of impieties. They are like to those of whom the wise

1 Iohn 5. 19.

Wisd. 2. 6,  
7, 8, 9, &c.  
The common  
practise of  
the world.

man speaketh, *Wisdome* the second, that call one to another in their securitie. Come, let vs fill our selues with costly wine and oyntments, and let no flower of the Spring passe by vs; let vs crowne our selues with rose buds before they bee withered, let none of vs goe without his part of voluptuousnesse, let vs oppresse the poore righteous man, and not spare the widowe, nor reuerence the ancient gray haire of the aged. Let our strength be the Law of iustice; for that which is feeble, is said to bee nothing woorth. Thus doe they encourage themselves in their wickednesse, and goe on forwards in their sinnes; but what shall bee in the ende thereof? The time will come when this deuouring fire shall appeare, that their ioy shall be turned into sorrow, and their

A description  
of the dam-  
ned's complaint  
in hell.

mirth

mirth into mourning, their Comickall prologue, into a Tragickall Catastrophe, when they shall crie out with a dolefull lamentation, what hath pride profited vs? or what good hath riches with our vaunting brought vs? for all those things are passed away as a shadow, and as a poste that hasteth by. They shall crie out with terrour and amazednesse, woe and alas, what a fearefull change doe we behold, our pleasures are turned into torments, our riches into extreame pouertie, our delights into woefull punishments, our pleasant singing, into grievous sighing: we haue runne blindfolded into this scorching lake of fire and brimstone, our eyes, which our abundance of pleasures had shut vp, are now opened by our abundance of punishments. Alas, what doe we behold? there is nothing that can bring vs comfort, but all things that may torment vs; there is no way to escape, our case is desperate. O death, whom sometimes wee did tremble to thinke of, come now, and deliuer vs from these miseries: thou, who wast sometimes a horror vnto our guiltie consciences, beenow a comfort in seazing vpon vs. O yee furies of hell, pull yee, rend yee, teare yee in pieces our vn-happie carkeises, and free vs from these intollerable dolours. O miserable wretches that wee are, for how momentarie pleasures, haue wee procured these euerlasting miseries? In this manner shall the wicked lament their follies, but all in vaine, it will be too late for them then to repent: for it is a time of iudgement, and not of mercie. O beloued, that men would lay lay these things to their hearts, and set them continually before their eyes, that they might forsake their sinnes, and escape these grievous and dolefull lamentations.

VVild. s. 8. 9.

A fearefull  
change for  
the wicked.

Death desired  
of the dam-  
ned, but neuer  
obtained.

Againe, shall the King of heauen and earth Christ Iesus, come to execute this fiery iudgment, with power and great glory? shall he come with excellent splendor, with admirable beauty? shall he come with the bright shining weapons of war, to fight with his enemies? shall he take to him his ielousie for complete armour, put on righteousnesse for a brestplate, and true iudgement instead of a helmet? shall hee sharpen his seuerer wrath for a sword? and send out his right aiming

The glorious  
manner of  
Christs com-  
ming to iudg-  
ment.

A good conscience comfortable.

*S. Ambros. lib. 1. de Iacob. cap. 6.*

An accusing conscience terrible.

*Nazianzen in Apologetico.*

*Renew. 6. 15, 16*

*Greg. Decret. part. 2. causa 11. quæst. 3.*

thunderbolts against his aduersaries? O then how happie shall that man bee, that hath a peaceable and quiet conscience; it shall bee better vnto him, then thousands of golde and siluer, yea, then all the riches that are in the world: because hee shall meet his Iudge with ioy, and his King with comfort: For *idem eris Iudex, qui Patronus, qui Mediator, qui Pontifex*, saith *S. Ambrose*; the same shall be our Iudge, who is our Redeemer, our Patron, our Mediatour, our chiefe Priest, who hath offered a sweete smelling incense of reconciliation to God his Father for our redemption, and therefore we need not to feare.

But how woefull shall be the state of accusing consciences of the wicked and damned reprobates? O unhappie wretches! which of you can bee able to meet this deuouring fire, these euerlasting burnings? which of you can dare to encounter this inuincible warriour? O miserable miscreants! prepare your selues, for you must combate with this commanding Emperor: Did you neuer dreame of this bitter conflict in your life time? Woetherefore vnto you now, for ye can neither auoid, nor bee able to endure the violence of his wrath, yee are overcome already, and bound, and deliuered to eternall captiuitie. For as *Nazianzen* speaketh, *Solus Deus nec fugari, nec bello sustineri potest*, onely God this mightie Iudge, can neither bee escaped by flight, nor indured in warre, *Extrema illa die, nulli meriti effugium, aut perfugium*; in that last day there shall bee no euasion or running away. True it is, the wicked hypocrites, damned Atheists, and secure formalists, shal call and crie to the mountaines to fall on them, and to the hilles to hide them from him that sitteth vpon the throne, and from the wrath of the Lambe, but it will not profit them; they shall trie all wayes to escape, but there is none will helpe them. For although it bee too often seene in the world, (as *S. Gregory* obserueth) that humane iudgement is peruered, either *timore*, for feare of greatnesse, by which corrupt iudges are moued, to smother the truth, absolue the rich, and condemne the poore, or *amore*, for loue and friendship, by which the bands of equitie are broken in pieces, or *odio*, for hatred and malice, when eniue

envy possesseth the soule to destruction, or last of all and worst of all *Cupiditate*, for couetousnesse, when bribes pervert the eyes of the wise, and moove them to subvert the way of wisdom, to hearken to the voice of tempting Angels, rather then to the voice of equitie and right, to the voice of a corrupted servant, or bribing oppressor, then to the pitifull cry of a poore distressed plaintive.

But this Iudge is incorrupt in his affections, he can neither bee mooued by loue, nor by hatred, by feare, nor by bribes, to pervert iudgement, by which the corrupt iudges of the world, are too often mooued, And *S. August.* excellently *de fide ad monachum*; In the iudgement of Christ, without acception of persons, or receiuing of bribes) there shall be equally iudged, the king and the subiect, the master and the servant, the rich and the poore, the humble and the proud, every one shall be iudged according to the straight rule of iustice, and ballance of equitie; And *S. Bernard* sweetly *illic plus valebunt pura corda quam astuta verba, & conscientia bona quam marsupia plena*, at that day of iudgement, pure hearts, shall be better then craftie words, and a good conscience, better then a full purse, But in this age of the world it is not so, for a full purse will doe more, then either a pure heart, a good conscience, or a good cause; it will make the corrupt Lawyer, to deceiue his client, the corrupt patron to sell the livings of the Church (with which he is only put in trust) and to place in them *Ieroboams* Priests, of the basest of the people, or *Michas* hirelings, that will be content with a few shekels of silver and a sute of apparell, to place ignorance, simonie, and impietie, where he should place learning, honestie, and religion, to be brieft, it will make the corrupt magistrate, to wink at offences with partialitie, where he should punish with severitie; it causeth the sacrilegious Church robber, to robbe Christ Iesus, in robbing his ministers, the oppressing Landlord, to sucke the blood of his tenants, the bribing vsurer, to cate the flesh of his creditours, the sophisticating Tradesman, to vse the ballance of deceit and false measure of iniquitie; And last of all it maketh unconscionable iuror, to sell his soule to the diuell, to forswear

*Chrysost.* in  
bon. invidia  
pestiferum ma-  
lum hominem  
in diaboli con-  
ditionem ac in-  
demonem im-  
mississimum  
conuertit.

*Boskier.* de fini-  
bus neque a-  
more neq; odio  
neque timore  
neque cupidita-  
te capiendus  
qua ceteri  
solent.

*S. August.* de  
fide ad mo-  
nach.

In Christi indi-  
cio sine accep-  
tione persona-  
rum sine ambi-  
tu potestatum  
aqualiter in-  
dicabuntur do-  
mini & serui  
reges & mili-  
tes, diuites &  
pauperes humi-  
les & sili-  
limes.

*S. Bern.* cap. 11.  
ac Rob mo-  
nach.

A good con-  
science shall  
be better then  
a full purse.

1. Kings 13.

33.

Judges 17. 18

Malac. 3. 8.

Reuel. 22. 12.

Mat. 24. 51.

A blessed  
change for  
Gods chil-  
dren.

Better is po-  
uertie with a  
good consci-  
ence then all  
the pompe  
and pelfe of  
the world  
without.  
*S. August. in  
Psal. 110.*  
The day of  
iudgement is  
ioy to the  
godly, but ter-  
rour to the  
wicked.

himselfe for a bribe, and ouerturne witness, iudges, iustice and all. But let all these know, that the time shall come when this iust iudge will finde them out, who will render to every man according to his worke, and giue them their portion with hypocrites, binde them in bonds of darkenes, and chaines of miserie for evermore: And this he will do when he shall come to pronounce that iust iudgement both to the righteous, and the wicked, that twofold iudgement, *iudicium approbationis*, & *iudicium reprobationis*, the iudgement of approbation, and the iudgement of reprobation, The first in which the righteous are approoued, and rewarded with ioy, the second in which the wicked are reprooued, and rewarded with punishment, the first in which that blessed sentence shall be pronounced to the godly, *venite benedicti* come ye blessed of my Father; receiue the kingdome prepared for you from the foundation of the world. O most blessed and ioyfull word: *Venite*; come ye, Come from the troublesome sea of this world, wherin ye haue beene tossed, into the quiet Hauen of peace; Come from your sorrowfull warre, vnto ioyfull triumph; Come from exile vnto your country: from your earthly cabbins, vnto celestiall and stately palaces: from your poore cotages vnto a kingdome: To conclude, come ye from labour vnto rest, from misery vnto ioy, from earth vnto heauen, where ye shall inioy pleasures, without end, treasures without measure, and vn-speakable glory for euermore, *O terque quaterque beati*. O thrice and foure times, nay thousand times ten thousand times happie shall they be, whom this blessed sentence shall embrace, who would not for a little space in this life, endure any misery, and vndergoe any torments, to keepe faith and a good conscience, that hee may inioy this blessed sentence? with what ioy, and comfort, may the godly expect this ioyfull time, although the wicked cannot thinke of it but with terrour? For as *S. Augustine* speaketh, *Iudicium formidandum malis propter penam, amandum bonis propter coronam*, This diuine iudgement, it is to be feared of the wicked, because of their punishment; but to be loued of the godly, because of that blessed crowne they shall then inioy, it should

should therefore be ioyned vnto Gods children, as it is terror vnto the wicked. Terror vnto them because of that fearefull sentence which shall bee pronounced against them, in that second iudgement, when Christ Iesus shall speake vnto them, not with a *veni*, come thou blessed, but with an *Abi*, goe thou cursed, not with an *enge*, well done thou good and faithfull seruant, but with an *apage*, away thou wicked and sloathfull seruant, depart into euerlasting torments, prepared for the diuell and his angels: O most horrible sounding thunderclap! O fearefull lightening! woe vnto them, whose heads and hearts, shall be smitten with thy terror, thou sendest the wicked into tormenting flames, but how many houres, or daies, or monethes, or yeares, shall they remaine in that scorching fire? their houres cannot be numbred, their monethes measured, nor their yeares determined, their houres are eternall, their yeares eternall, and their fire eternall, for that fire hath no end, into fire they are sent, and in fire they shall bee tormented for euermore. For as the shippe beeing oppressed, with bellowing waues, sinketh downe to the bottome of the sea, so the damned, beeing loaden with the fearefull billowes of Gods anger, sinkedowne to the bottome of hell; from whence they shall neuer arise.

A fearefull separation.

A horrible thunderclap for the wicked.

The soule of man like a shippe.

The Marriners that carried *Jonah*, fearing the danger of the sea, cast forth their goods and lightened their shippe, now the soule of man, is as it were a little shippe, tossed too and fro, in the troublesome sea of this world, and beeing heauie loaden, with the grievous weight of sinne, is almost every moment, readie to suffer shipwracke; O beloued seeing then the euerlasting flouds of Gods anger, which shall overflow the damned in hell, are so horrible and vsufferable; how willingly should wee cast out all things that may endanger this weake, crasie, and leaking shippe of our soules; (be they neuer so deare vnto vs,) rather then incurre this eternall, and most fearefull shipwracke, how willingly should we cast out the intollerable burden of our sinnes, and drowne them in the sea of repentance, that our shippe may bee lighte-

Beware of shipwracke.

lightened, and made free from this terrible danger. Thus we should doe, and thus if we doe, happy and blessed shall wee be, we shall be safe from the floods of Gods anger, & flames of his vengeance, and be imbraced in the armes of his mercies. Which mercies, having now passed these two great and terrible iudgements of water, and of fire, noted in the two first colours of the Rainebowe, the colour of water, and the colour of fire cometh in the next place to bee spoken of.

The grace and mercie of God, by which hee preserveth the world from that future destruction, noted in the greene and gracious colour, signifying the spring of Gods favours, and the summer of his mercies; *I haue set my Bow in the cloud, and it shall bee for a signe of the Couenant betweene mee and the earth. Discamus ex Iride non iustitia nostra esse quod mundus non iterum deletus fuit, aut deleatur, sed diuina misericordia,* saith a good Interpreter; We may learne from the Rainebow, that it is not of our righteousnesse, that the world hath not been destroyed, or is not now brought to destruction, but of the grace and mercy of God, figured in the greene and gracious colour of the Bowe: and a later writer agreeing with the former, obserueth the same point after this manner, *Ex signo foederis diuinitus nobis proposito, iustitiae pariter, & misericordiae recordemur;* from the signe of the Couenant, proposed vnto vs from God, wee are put in minde, both of his iustice and mercie; of his iustice, in that hee destroyed the world with a deluge of waters, to teach vs that we should feare to offend him with the like prophaneesse.

But of his mercy in that hee doth not destroy the world againe, to mooue vs to shew our loue and thankfulnessse towards him for the same. It is of the Lords mercy, that wee are not consumed, because his compassions faile not, *Lamen. 3. 22.* For the mercy of the Lord is like a riuer of water, flowing throughout all nations, watering all generations, and abounding throughout all ages: the mercy of the Lord is like the sea, compassing the earth, on euery part, the mercy of the Lord is like the Sunne, shining both vpon the good and bad, vpon the iust, and vniust, it hideth it selfe from none

The greene colour noting the mercy of God, by which he preserveth the world from destruction.

*Ferus in Gen.*

*cap. 9.*

*Pavus in Gen.*

*cap. 9.*

*Iustitia quidem quod olim mundus propter impietatem, aquarum diluio iuste deletus sit ut Deum simili profanitate offendere metumus misericordiae vero quod &c ut ad amorem & gratitudinem erga Deum excitemur.*

*Lament. 3. 22*

none, but giueth preservation vnto all : it lifteth the wicked from the mire of iniquity, and directeth the godly in the waies of piety, it giueth all good things both temporall and eternall : health, beauty, honours, riches, and strength ; and therefore I may conclude with the Prophet *David*, *Psal.* 103.

The mercy of the Lord is from euerslasting, to euerslasting, *Psal.* 103. 17.  
vpon them that feare him, and his righteousness vnto 19.

childrens children, the Lord hath prepared his seate in heauen, and his kingdome ruleth ouer all, governing all things by his mighty power, and conseruing them by his continuall presence. And therefore for this end, according to that olderule in diuinity, Enter, *presenter*, *Deus hic &*

*vbique*; *potenter*, God is here, and God is euery where by his essence, by his presence, and by his power : and *S. Augustine* *Polan synag.*

pithily vpon the 6. of *Matthew*, God is in himselfe, as the *Alpha*, and *Omega*, the beginning, and the ending, he is in

the world, as the rector, and author, he is in the angels, as

the sweete sauour and splendour, hee is in the Church, as

the Father of the Family in the house ; he is in the soule, as

the bridegroom in the bride-chamber ; hee is in the godly,

as their helper, and protector ; and in the wicked, as their

feare, and terrour. But by his mercifull prouidence, hee is

gratious vnto all, hee layeth the beames of his chambers,

in the waters, and maketh the clouds his charriots, and wal-

keth vpon the wings of the winde ; hee watereth the hills

from his chambers, and the earth is filled with the fruite of

his workes, he causeth the grasse to grow for the cattell, and

greene hearbs, for the seruice of men ; hee hath appointed

the Moone for certaine seasons, and the Sunne knoweth

his going downe. O Lord our God how manifold are thy

workes, in wisdom hast thou made them all, the earth is

full of thy riches : thus doth God daily manifest his fauours

to the whole world, in keeping it from destruction, and gi-

uing all good things for the preservation of the same. But

the cause of this loue, is the free grace and mercy of God,

*gratia dei dat homini vitam & motum*, (saith a learned writer)

the grace of God doth giue to man, both life and motion :

and what is this world without the water of grace? truly

*S. August su-*  
*per illud Mat. 6*  
*pater noster. &c*

*Deus est in si-*  
*ipso sicut &c*

*in mundo sicut*  
*rector & au-*

*thor, Angelis*  
*sicut sapor &*

*decor, in ecclesia*  
*sicut pater fa-*

*miliis in domo,*  
*in animo sicut*

*sponsus in cha-*  
*lamo, in iustis*

*sicut adiutor*  
*& protector,*

*in reprobis sicut*  
*pauor et terror.*

*Barradius*  
*Tom. 2. lib. 6.*  
*cap 13.*

nothing but a dead sea, or sodomicall lake, in which nothing can liue.

Christ the  
Arke of grace  
John 1.14.  
Coloss. 2.3.

Of this grace Christ Iesus is the Arke wherein it is kept for vs, who was figured by the Arke of the testament, who is full of grace and truth, and in whom are hidden all the treasures of the wisdom and knowledge of God. This grace is *aqua Christi*, the water of Christ, with which in his loue, he doth sprinkle the soules of his seruants : it is *aqua Angelorum*, the water of Angels, with the taste of which they are refreshed, as with the rivers of the waters of life, it is *aqua Hominum*, the water of men, by which they are che-rished, as with the liuing fountaine of Gods fauours : it is *aqua omnium*, the water of all things, by which they are preserued in the loue and fauour of their gracious Creator : to be short, this water of grace floweth from God, floweth vnto God, and ascendeth towards heauen, yea it bringeth men vnto God, and into heauen.

A description  
of the grace  
of God to-  
ward England

Thus haue I shewed you the grace of God in generally, let me speake somewhat of it in particular : hee hath beene gracious vnto the whole world, in preseruing it, and hath beene gracious vnto this land, in preseruing vs. O England thou hast tasted in abundance, of the rivers of Gods grati-ous fauours, thou hast beene made rich with his loue to-kens ; thou hast beene deckt with the ornaments of his gra-ces, he hath put a chaine about thy necke, bracelets on thy hands, and frontlets on thy browes ; he hath clothed thee with broydered worke, and shod thee with Badgers skinnes, he hath girded thee about with finelinnen, and couered thee with silke, he hath made thee glorious with silver, and gold, thou dost eate fine flower, hony, and oyle, thou art exceeding beautifull, and art prospered into a king-dome, thy renowne is gone forth amongst the nations, for thy beauty, for thou art made perfect, through the comlineesse which thy God hath put vpon thee : his mer-cies are great vnto thee, for hee deliuered thee from thy enemies on euery side, both at home and abroad, both ci-uill and forraigne : from the terrible *Armado* of the Spani-ard, in eighty eight, from that horrible powder-plot of the  
Papills,

Papists, with many other villanous treasons in latter daies; of which thou mayest say with the land of Israel, if the Lord himselſe had not beene on our ſide, (may England now ſay) when men roſe vp againſt vs, they had ſwallowed vs vp quicke, when they were ſo wrathfully diſpleaſed at vs, the waters had drowned vs, and the ſtreame had gone ouer our ſoules: but bleſſed be the Lord, who hath not giuen vs ouer as a prey vnto their teeth; the Lord hath deliuered thee from the ſword, from the famine, and from the peſtilence; peace is within thy walles, and plenteouſneſſe within thy palaces, he hath filled thee with the flower of wheate, and embraced thee with mercy and louing kindneſſe. O beloued vnſpeakeable are the bleſſings, and infinite are the graces which he hath maniſeſted vnto vs; hee hath giuen vs a gracious King, a wiſe, learned, and vnderſtanding *Salomon*, whom God of his mercy long preſerue amongſt vs, he hath giuen vs a royall Queene, and a hopefull progenie, for the continuance of his fauours, whom God of his mercy long preſerue amongſt vs; hee hath giuen vs a worthy, carefull, and vigilant Counſell, with a wiſe Nobility, a reuerend Clergie, learned and religious Arch-biſhops, and Biſhops, conſcionable, graue and worthy Iudges: all which, God of his mercy, long preſerue amongſt vs; to be ſhort, he hath giuen vs famous vniuerſities for the ſupply of our wants, either in Church or common-wealth, and for the encrease of learning, and religion, which God to the encrease of his glory long preſerue amongſt vs. And laſt of all, which paralels all the reſt, (for had we not that, we had nothing) he hath giuen vs the rich treasures of his glorious Goſpell for the ſaluation of our ſoules: which God of his vnſpeakeable mercy long continue amongſt vs, and let every true hearted Chriſtian ſay *Amen*.

The bleſſings  
of God to-  
wards Eng-  
land are vn-  
ſpeakable.

Thus hath God maniſeſted his mercy to our whole land: But once againe let mee turne vnto you, yee religious and worthy Citizens, and tell you what God hath done for your ſoules: Infinite are the graces that God in his mercy hath beſtowed vpon you, I cannot number them; he hath giuen

The Preachers appointed from all parts of the kingdome, their encouragement prepared by worthy Benefactors.

Anno 1603. there died within & without London of all diseases, 38244. of the plague, 30578

The grace of God the cause of all graces toward vs.

Thankfulness, that which God requires for his blessings.

you religious, zealous, and worthy Senatours, discreet and wise Magistrates, vnder our Royall *Moses*, to carry the sword, and to goe in and out before you with comfort; and this grace be continueth vnto you still; hee hath giuen you riches, and treasures in great abundance, he hath giuen you that most precious iewell of his blessed word, after an excellent manner: what countrey, what nation, what citie in the world doth inioy a more ioyfull supply of learned, zealous, and worthy Preachers continued vnto them after a more worthy order, then this famous Auditorie?

God did looke vpon you with an angrie countenance, whipping you with a rod of correction for your sinnes, when of late dayes, there died in one yeare aboue thirtie thousand amongst you, in that great and generall plague. But now he looketh vpon you with a fauourable eye, and hath freed you from that fearefull iudgement, which freedom God of his infinite mercie long preserue amongst you. And I may say of all these mercies, to the whole world, to this land, and to this citie; that *Gratia Dei est causa, author, & effector omnis gratie*: the grace of God (figured in this gracious colour of the Bowe) is the cause, authour, and effect of all grace, fauour, and mercy towards vs. For if we demaund the question, what is the cause that God did create all things for our good, before hee created vs? The Answer must bee *Gratia Dei*, the free grace and mercie of God. What is the cause that hee hath not spared his owne Sonne, but giuen him to the death for our redemption? *Gratia Dei*, the free grace and mercy of God. What is the cause that hee hath giuen vs a gracious King, vnder whom we enioy the peace of the Gospell, the meanes of our saluation? *Gratia Dei*, the free grace and mercie of God. In a word, goe throughout all the graces that God hath bestowed vpon vs, and demaund the question of euery one, why hath God done thus? And the answer must bee, *Quia bonus* *est*, Because he is good and gracious, and because his mercie endureth for euer.

*Quid retribuemus Domino?* What then shal we render vnto the Lord, for his this vnspokeable mercie, and most infinite grace,

grace? Wherewith shall wee come before the Lord, and bow our selues before the most high God? Shall wee come before him with thousands of rammes, or with tenne thousand riuers of oyle? Shall wee giue our first borne for our transgressions, the fruite of our bodies for the sinnes of our soules, to pay for our ingratitude, and to recompence that loue which God in his mercy hath shewed vnto vs? No, no, Beloued; this is not that which God requireth at our handes: it is Thankfulnessse, to loue mercie, to doe iustly, and to humble our selues, to walke with our God, we should take the cup of saluation, and call vpon the Name of the Lord; wee should pay our vows now in the presence of all his people; wee should offer vnto him the sacrifice of thanksgiving, and tell out his workes with gladnesse. Diuinely saith *S. Bernard*, Happie is that man, who for euery gift of grace, returneth vnto God, in whom is the fulnesse of all graces whatsoeuer. O then let vs giue thanks vnto the Lord, because hee is gracious, and his mercie endureth for euer: Let Israel now confesse, that hee is gracious, and that his mercie endureth for euer: Let the house of *Aaron* now confesse, that his mercie endureth for euer: Let the people of England now confesse, that his mercie endureth for euer. And last of ail; let all they that feare the Lord, continually confesse, that his mercie endureth for euer.

*Micah 6. 6, 7, 8.*

*S. Bern. Serm. contra ingrati-  
tudinem.  
Felix qui ad  
singula dona  
gratia redit ad  
ad eum in quo  
est plenitudo  
omnium gra-  
tiarum.*

This thankfulnessse God requireth at our hands, and this we are bound to render vnto him; But doe we thus?

Surely, the vineyard of the Lord of hostes, is the house of England, and the men of England are his pleasant plant, he hath manifested his loue vnto them, hee hath taken care for them, he hath fenced them with a wall of peace, he hath gathered the stones from them, so that nothing might hinder their fruitfulnessse, he hath planted them with the choicest vine, the vine of his word, hee hath built a tower in the middelt of them, the tower of his graces, hee hath made a winepresse therein, prepared all things for their good; what could he haue done more vnto his vineyard, that he hath not done vnto it? now he looked that we should bring

*Isaiah 5. 1,  
2, 3, & c.*

forth grapes, but haue we not brought forth wilde grapes? he looked for thankfulness, may I not say behold ingratitude? he looked for iudgement, may I not say behold oppression? he looked for righteousness, may I not say behold a crye? If I should say it of all, I should condemne the innocent, but I may say it soone of too many, and iustly reprocue the nocent. There is a crie that is heard in our land, but it is not a crye of those that shout for the mastery, nor of those that lament for being ouercome, nor of those that sing and make melody, these might bee passed ouer: but it is a crye of sinne, a crye of iniquity, that ascendeth vp into the eares of the Lord, from the seuerall and secret corners of the land. Should I bring you a Catalogue of these sinnes, it would weary mee to speake them, and weary you to heare them, or at least to heare of them: I will therefore but touch some of the principall, I know not where to begin, but Pride, steps forth and challengeth the first place.

The crying  
tinnes of our  
sinne.

x. Pride.

There is a crye of Pride, of horrible Pride, men are transformed into women, and women into men, such is their strange Metamorphosis and preposterous order that one striveth to goe before the other in Pride. It seemeth some of them haue searched the Scripture, be it but to search out sinnes, that they may immitate them: for whereas the Lord by the Prophet reprooueth the abhominable pride of the daughters of Sion, *Isaiah 3*: their haughtinesse, their stretched out neckes, their wanton eyes, their walking and mincing as they goe, making a tinckling with their feete, their tinckling ornaments, their caules the round tyres like the Moone, and the like, the sonnes and daughters of our Sion haue learned to goe beyond them, and to outstrip them in pride, painting their faces, and painting their cloaths, in such a deformed manner, defacing their naturall formes, that at the day of iudgement God will not know them to be his. But against these, the Lord threatneth a fearefull punishment, *Isaiah 3.24*. It shall come to passe, that in stead of sweet smell, there shall be stinke, in stead of a girdle, a rent, in stead of well set hayre, baldnesse, and burning, in stead of beauty. And I would to God this City were free from this  
sinne

Esay. 3. 16.

sinne, that it might be free from this punishment.

After this, a second iniquitie rideth post, and now whoredome walketh hand in hand with pride, and sometimes iustles for the wall, there is a crye of whoredome, yea it is growne to such a height, that now many of our gallants, account it but recreation, and our prophane Atheists will boast of their bawdery.

Drunkennesse begins to quarrell, and is angry that her daughter whoredome is preferred before her; but I answer her greeting, rayling with the Prophet, Woe to the crowne of pride and drunkennesse of Ephraim, and woe vnto them that rise vp early to follow drunkennesse, and continue vntill night, till the wine doe inflame them. And (oh) that this City were free from these sinnes, that it might be free from these woes: but these are three vicious mothers, that bring forth three venomous daughters, oppression, simmony, and sacriledge; which like the leane Kine of Egypt, deuoure all they meete with.

Hence commeth the crye oppression, worse then the crye of the children of Israel, against their Taske-masters in Egypt, the poore labourer cryeth for vengeance against the Depopulator, and the hunger starued tennant, against the rent-racking landlord. But woe bee vnto them that ioyned house to house, and lay field to field, till there bee no place that they may be placed by themselves in the midst of the earth: and woe vnto them that grinde the faces of the poore (saith the Lord of hosts).

Simony is sister to Oppression, for when the field is depopulated, corne groweth scarce, and therefore the oppressing Patron must part stakes with the Simonicall incumbent, for ease of charge, hence it commeth to passe that of those foure ordinary gates of entrance into the Church, By fauour of Caesar, of Simony, of Friends, and of God, three of them are almost slopt vp, and their passages growne ouer with grasse, but the path of Simony is made a high way, because shee hath played the ingrosser, and bought the Monopoly of the rest.

Sacriledge is fellow heire with Simony, and goeth to

2. Whoredome  
3. Drunkennesse.

Isaiah 28.1.

3. Mothers.

3. Daughters

4 Oppression

Isaiah 5.8.

Isaiah 3.15.

5. Simony.

Quatuor eccle-

sias portas intra-

tur in omnes.

Casaris & Si-

monii, sanguinis

atque dei.

Prima patet

magnis numis

patet altera,

charis

Tertia, sed pau-

cis quarta pa-

tere solet.

S Greg in Re-

gistro. hab. 1.

quest. 1. cum

omnis auaritia

idolorum sit

seruitus, quis-

quis hanc (&

maxime in

dauis ecli. 6.

aplicis honori-

bis vigilauer

non praecauit

infidelitatis pe-

nitium subici-

tur etiam si te-

nere fidem ver-

bis quod neque

factis videtur

*Non vndeūq;  
rollere hoc est  
sacrilegium  
committere, sed  
de Ecclesia qui  
aliquid furatur  
Iudæ proditori,  
comparatur.*

law with religion, for the right of the Church, and it is to be feared without the mercy of God, and fauour of the King, that in many places they will be quite ouerthrowne, witnes that abhominable crye of horrible Sacriledge, that soun-deth in the world, where the godlesse depopulators haue inclosed fields, townes, Churches and all, pulling those downe, which their religious fore-fathers did build vp, stop-ping their doores with thornes, and their windowes with bushes, yea couering their roofes with thatch, nay leauing them naked, or els turning these holy places into barnes, or sheepe coates, or other prophane uses, so that for lacke of people, the earth and brute beasts may complaine to the Lord, in the words of the Prophet, O God, the heathen are come into thine inheritance, thy holy Temple haue they defiled, and made Ierusalem an heape of stones: many more are the crying sinnes of these daies, but two especially had deed to be spoken of, the first is Hypocrisie and dissimulati-on, the second Schisme and diuision.

*Psal. 79. 1.*

*7. Hypocrisie.*

There is a crye of hypocrisie euery where to bee heard, for how many are there that professe themselves to be the seruants of Christ, and yet when occasion serues, will haue concord with Beliall, and serue the diuell; that will make a shew of offering sacrifice vnto God, in the temple of the Lord, and yet ioyne themselves with Idolatours in the tem-ple of idols, that will serue the Lord at Ierusalem, and yet offer oblations to the golden calues in Bethel, and in Dan: that will besure to verifie the proverbe, Run with the Hare, and yet hold with the Hound; professe simplicitie with the Sheepe, and yet practise their subtiltie with the Foxes, play on both hands, like *Ambo-dexters*, fit, and frame, and fashion themselves for all companies, with the religious, they will seeme religious, and with the prophane they wil follow pro-phanenesse; with the godly they will seeme to be godly, and with the wicked they will practise iniquitie; with the sober they will commend sobrietie, but yet they will not cease to bee drunke with the drunken; with the continent they will extoll chastitie, but they will not refraine the harlots houses to commit adultery. To bee short, they are like Ferrie-men, looking

looking one way, but rowing another way, bearing men in hand, that they are traueelling forwards, in the narrow way that leadeth vnto life, when indeede they are walking forwards in that broad path that leadeth to destruction: for what kinde of wickednesse, will they not commit, being intized vnto it, by the deceitfull baits of profit, and pleasure, sabbath breaking, sacriledge, simonie, vsury, periury, vilanie, and what not; making shipwracke of faith, and of a good conscience, as the Apostle speaketh. But such as those are, receiue their seede amongst stones, and therefore hindring the roote of the word, by their stony hearts, they obtaine only the leaues of profession, and are altogether depriued of the good fruite, of a true religion, their faith is resisted, by the stones of error, their hope resisted, by the waues of feare, and their charitie resisted, by the blustering windes of malice and enuy, they are composed of inconstancy, and therefore wanting the firme and stable pillars of faith, hope, and charitie, their house of hypocrisie, is suddainly ouerturned, by that strong man, the diuell, (more mightie then *Sampson*) & they themelues, with their outside profession, beaten to peeces in a moment.

Stony ground  
Math. 13. 21.

The last sinne is schisme, and diuision in the Church, and the cry of this is so grievous, that it grieues me to thinke of it, much more to speak of it, most of all to behold it amongst our selues, In the primitiue Church, they were all of one minde, and all of one heart, O happie vnion! O blessed time! but now how many minds, how many schismes? how many diuisions in the Church? and that many times about shadowes, about ceremonies, about circumstances, while let the substance goe, one saith I am of *Paul*, another I am of *Apollo*, another I am of *Cephas*, another I am of *Christ*, is Christ diuided? did *Paul* die for you? or was *Apollo* crucified? certaine it is, that you cannot diuide Christ, though you may diuide our selues from Christ; O then take heede, of rending Christs seamelesse coate, of making Schisme, and diuision in the Church, labour to keepe vnitie, with veritie, and veritie, with vnitie, least Christ cast ye forth of the Church, take his coate of protectiō frō you, & so being found naked, in the stormes of misery, ye perish in the day of vengeance.

8. Schisme.

Acts 2. 46.

Christ seame-  
lesse coate  
must not bee  
rent.

Thus (right Honorable, and beloued,) from this Greene and gracious colour of the Bow, I haue shewed you the mercy of God, by which he preserveth the world from destruction, I haue shewed you the infinite graces, which he hath bestowed vpon this land, vpon this citie, I haue shewed you the vntthankfulnesse of many in the world, manifested in the crying sinnes of the time, of which I may conclude as *S. Chrysostome* begins his second Homily to the people of Antioch, *Quid dicam? aut quid loquar? lacrymarum presens tempus, non verborum, &c.* What should I say? or what should I speake? it is a time of teares, and not of words, of mourning, and not of speaking, of prayer, and not of preaching: such is the magnitude of sin, the vncurable wound of iniquitie, & vniuersall plague of impiety, that it is impossible to be healed without the powerfull hand of a mightie God. That of *S. August.* is now verified; The vnbeleeuing Pagan, disputeth against faith, and the wicked Christian liueth against faith, from whence it commeth to passe, that since both of them are aduersaries vnto faith, neither of them can haue saluatiō by faith. True it is, beloued, that the Lord hath freed vs from his iudgements, and given vs peace, by which wee inioy the comfort of the Gospel, but let vs take heed, lest by our sins we mooue him to remooue our candlestick, to deprive vs of our peace, and send his terrible plagues amongst vs. O that these crying sinnes were banished our land, then happy and blessed should we be! I know there is not wanting religious and zealous Bishops, graue & worthy Iudges, who are carefull and vigillant, to banish these hatefull cries both from Church and Common wealth. But such is the subtilty of the serpent, and corruptions of the times, that this crie is either stopped before it commeth to their eares, or else the sinnes themselves (like painted harlots) are so masked, and gilded ouer with the colors of deceit, that their vgly countenances cannot be seene, & by this meanes they escape vnpunished.

If I my selfe were in place, to speake vnto those which are in authoritie, I should consider my owne vnworthinesse, and confesse with *S. Bernard*, *non est mea humilitatis dictare vobis*, It is not for my humilitie (Right honourable lords) to dictate vnto you, or to tell you what you should doe, I

know

*S. Chrysost. Hom. 2. ad populum Antioch. sic incipit.*

*S. Aug. lib. 4. de Baptism. contra Donat. Infidelis disputat contra fidē, sed improbus Christianus vinit contra fidē, vnle cum vterq; aduersetur fidei neuter per illam potest habere salutē.*

*Potest etiam applicari illud S. Bern. Oportet humiliter de se sentire nitentē ad altiora, &c. in Cant. ser. 24.*

know ye are wise, ye are zealous, ye are religious. But yet my duty to my great Lord, and master, my loue, to his Church my mother, and my earnest desire, for the good, and welfare of my King, and country, binds me as it bindeth all, continually to pray vnto that great Lord Keeper of Israel, to defend his glory, his Church, our King, and country, and to beate downe these crying sinnes, that so wee may inioy our gracious peace, with his blessed graces for euermore; and I hope there is none but will say, *Amen.*

Thus you haue heard these three principall colours of the Rainebowe, the colour of water, the colour of fire, and the Greene colour, the signe of grace, (with their three principall morales) at large declared vnto you; yet once againe, *S. Basil*, the great who was *magni nominis in Ecclesia*, of great name in the Church of God, excellently obserueth further, that this heavenly Bowe, doth by a fit similitude, in his threefold colour, resemble vnto vs that holy and blessed Trinitie; For as in the Bowe there is a threefold colour, and yet but one Bowe, so in the glorious Trinitie, there are three persons, and yet but one and the same essence: And as these colours are so mingled, and knit together in the Bowe, that we cannot discern, where one is separated, or distinguished from the other; so is it in the diuine essence, the persons be distinct in themselves, yet can wee not finde out (by our humane wisdom) in the proprieties of their natures, the separation of one from the other; for as in the Rainebow all the colours are one, in communite of the same substance; so in the Trinitie, all the persons and the glory of them, is one, in the indiuisible communite of the same essence; And this reason by the creature, doeth teach vs, that wee should take heede that we conceiue not any vaine opinion of this heavenly doctrine, when being drawne into any difficult place, wee doe diuersly turne our selues, to reconcile those things which are spoken; for as in these things, which are expressed to the eye, experience is better to teach the cause it selfe; so likewise in those high points, and misteries of diuinitie, faith is better, and more auailable, then all the comprehensions of reason, in the world.

Last of all Tropologically, these three colours of the Bow,

The three colours note the Trinitie.

*S. Basilus mag. in Epist.*

*Personarū proprietates velut flos quidam ex illis qui apparent in Tride in vnoquoque fulgeant, nec vltius esse ipsorum inter se differentiam secundum naturam proprietatem, sed in communitate substantie discriminis proprietates in vnoquoque relucere.*

*Hugo de Prato Florido. Diuina. Sanct. Trinitas.*

*Serm. 1. Nihil est in vniuerso mundo tam inuisibile & incomprehensibile, sicut vnit. as, & Trinitas.*

The three colours note,  
Faith, Hope,  
and Charitie.  
*Viegas Ribera,*  
*Peregrinus in*  
*Apocal.*

Diuers questions about  
the colours,

The third  
part.  
The situation  
of the Raine-  
bow in the  
cloud.  
*Mercer in Gen.*

*Term in Gen.*

God offereth  
grace to all.

may signifie those three Theologicall graces, Faith, Hope, and Charitie: the carulean colour, Faith, the greene colour, Hope, and the red, Charitie: which graces, the diuine Rainbowe, that is the grace of God, doth showre downe in abundance vpon his seruants, as diuers Interpreters well obserue. These are the three principal colours of the Bow: and from these and diuers others, arising from the reflection of these there doeth appeare an excellent beauty, in the admirable Rainbow. I meane not now to dispute those many questions, concerning these colours, which are discussed by ancient and moderne Philosophers, as whether these colours of the Rainbow be colors according to the veritie of the matter or in appearance only? whether that which lieth between the lesser periferie, or circumference of the Bow, & the greater, be a thing coloured or not? whether that which is seene between the two Rainbowes (the principall and that which is caused by reflexe of the principall) be coloured with the purple, carnation, and fiery colour? whether the light in the middle be any qualitie? and in a word, whether it be possible that a third Rainbowe should appeare, and for what cause? with diuers others of the like curiositie. I will not now stand to dispute the causes of these seuerall colours, or the diuers reasons of each one in particular, because it doeth more pertaine to Philosophy, then diuinitie, neither will I now prosecute any further the diuers morals of these different colours. But rather hasten to the next part of my text, the situation of the Bow, in the cloud (of which with the rest) I will speak but briefly, and so draw towards a conclusion. *I haue set, &c.*

*Mercerus* in his Commentary vpon *Gen.* hath noted out of *Rafan* Hebrew, that when God spake vnto *Noah*, he made the Rainbow then to appeare in the cloud, and as pointing vnto it with his finger, saith thus, *Eccce, hoc est signū fœderis & arcus quem vides*; behold, this is the signe of the couenant, and the bowe which thou seest, we haue no certaine warrant for this opinion. But certaine it is, that *hoc signum non in terra, sed in caelo constituit*, God did not place this Bowe in the earth, or in the sea, but in the heauen, that it might be seene of all, and he causeth it to appeare *tempore pluuios*, in the time of raine: To teach vs first, that God offereth the signes of his grace vpon

vnto all, & therfore al should take notice of them, & remember his loue; if they neglect this, they are made without excuse. 2. That God is more powerfull then his creatures, he can keepe them from hurting his seruants, seeme they neuer so prepared, and therfore we need not be afraid of the signes of heauen, or terror of the clouds. Thirldly, & lastly, to teach vs, that in midst of misery, God remembers mercy, for when the clouds shoure downe raine, as if they would drowne the world, euen then God sheweth his Bowe, the signe of his fauour, for the comfort of his seruants. Againe, the situation this Bow is in the cloudes: but yet the ends of it doe reach downe to the earth; & in the time of *Arist.* it was the cōmon opinion, that the Rainbow lighting with her two ends vpon the hearbs & flowers, did make them much more sweet and odoriferous: concerning which, how & when it is done, he disputeth at large in his *Problems*. But *Pliny* doth constantly affirme, that the tree *Aspalathus*, the rose of Ierusalem, or our Ladies rose, by the touching of the rainebow, is made much more delectable. And as the rainbow doth giue an excellent odor to all herbs, so specially it doth giue to this an vnutterable sweetnes; for when the earth is watered, & the Rainbow doth cast down her seed vpon it, she doth thē send forth that diuine & heavenly breath, to which no sweetnes can be compared. Which notable effect of the rainbow, *Arist.* describeth further, teaching, that to the generation of that *melaëris*, that hony of the aire (which our Philosophers called *mel roris*, the hony of dew, & we the hony fall) the Rainbow doth giue a principal furtherance. But I saile too long in this Philosophical sea; yet of this there is not wāting a Theological vse. For as the rainebow with her heavenly dew, distilling from the clouds, doeth giue an excellent odour, to the flowers of the earth vpon which it doth light; so likewise Christ Iesus, who is that mysticall Rainbow & eternall signe of Gods fauour, with the celestiall dew of his spirituall graces distilling from the throne of his mercy, (which is perfumed with the sweet smelling incense of his meritorious sacrifice) doeth sweeten with melliferous odours, the hearts, and soules and consciences of his children; making them acceptable in the nostrils of their heavenly Father.

God more powerfull thē his creatures.

In miserie God remembreth mercy.

Allegoric 1.

*Arist.* Sect. 13.  
*Problem.* 3.

*Plinius lib.* 13.

*Plinius lib.* 17.  
*cap.* 5.

*Arist. de hist. animal lib.* 5.  
*cap.* 22.

Allegory 2.  
As the Rainebow doth make sweet the flowers of the earth, so Christ maketh acceptable in the sight of God.  
*Math.* 3. 17.

And therefore at the sight of this beautifull Bowe, we may remember with vnspeakable ioy, that most blessed, and ioyfull Bainebowe, the Sonne of God.

Allegorie 3.  
Arist. lib. 3.  
Meteorolog.  
visa de longe  
apparent mino-  
raniora.  
The further  
we are from  
Christ, the  
lesse of his  
glory can wee  
behold.  
Isa. 59. 2.

Thirdly, the situation of this Bowe is in the cloudes, and the further we are from it, the lesse beautifull glorious, and delectable, it doth appeare; and so likewise the further wee are from Christ Iesus, by our naturall corruption, impenitency, and continuance in sin, the lesse glorious, beautifull, and excellent doth he appeare vnto vs; but the neerer we approach vnto him, by faith, holinesse, and newnesse of life, the more glorious shall we behold him, and more earnestly long to inioy him; O then beloued! how should wee labour, with the bright flames of zeale, to banish the darke clouds of our sinnes, which do make a separation betweene Christ and vs; and obscure the light of our eies, that we cannot behold, the brightnesse of his glory; How earnestly should we strue, to draw neere vnto him; that being refreshed at the sight of his beauty, we may behold with ioy, & comfort, so glorious a Rainebowe, and being confirmed in faith, we may one day inioy his blessed glory for euermore.

Allegorie 4.

The more  
grace bestow-  
ed vpon vs,  
the more hu-  
militie requi-  
red of vs.

Fourthly, the Rainebowe is placed in the clouds, but by how much the Sun is higher, by so much this Bow is lesser: for at the middle of the day, it is thinner, smaller, & narrower (although of a greater circle:) And so likewise by how much higher Christ Iesus, who is the Sunne of righteousnes, is in our hearts, that is, by how much the more he doth conferre his giftes and graces vpon vs; by so much the more should we labour to beate downe our naturall pride, and bee lesser in our owne conceits: for by this meanes it will come to passe, that howsoeuer wee may seeme vile in the sight of the world, yet shall wee bee accounted honourable in the sight of God.

Allegorie 5:

Fifthly, the Rainebowe being in the cloude, seemeth greater then the sunne, which men may meruaile at, because it is but the glasse of the Sunne, shewing the image therof, the Sunne being the object, and cause of the Bowe; But the reason is, because the Bowe is a glasse of this nature, that it doth make the object much greater, and doth increase the formes into a wonderfull magnitude.

And

And herein those doe paralel the Bow, who receiuing all that they haue from God, as the Rainebow doth receiue her light and glory from the beames of the Sun; yet labour to extoll their owne glory, about the glory of their maker: taking greater care, for their owne honour, then for the glory and honour of God, who in this will be like the Rainebow, though not in any thing they should: like those who as the Bow appeareth onely in the day, and not in the night, so likewise immitating the Bowe, they will make profession of Christ in the day time of prosperity, but when the night of aduersitie approacheth, they forsake their profession, & leaue.

Vile ingratitude. Mindfull of their owne honor, but forgetfull of Gods.

Dissembling Christians,

Christ to himselfe, rather then they will endure the least miserie for his sake; or like those who as the Bow hath both endes downewards, so they bend all their affections downewards, calling their eyes vpon the ground, searching greedily for the mucke and pelfe, and vaine honours of the world, but seldome or neuer lifting vp their hearts or eyes towards heauen, to seeke for the riches and treasures thereof. But we must not so immitate the Bow, but as (according to the opinion of the ancient) the Rainebow letting downe her hornes vpon the earth, doth draw vp the water from the fountaines to the cloudes, which being turned into showers, doe returne and water the fruites of the earth, for which cause this phrasewas vsed of them, *arcus bibit aquas* the Bow doth drinke vp the waters, (which opinion *Virunius* defendeth, calling the Bow a notable instrument by which God doth draw vp the waters from the earth, into the ayre, by this meanes to make the ground more fruitfull: so likewise beeing inlightened with the heavenly brightnesse of Gods gracious Spirit, and casting downe both our eyes to behold the infinite blessings of God vpon the earth; we should be moued by diuine contemplation, to send vp the sweete smelling vapours of thankfull hearts, towards the cloudes of heauen, that being conuerted into the diuine showers of Gods mercifull fauours, we may be made fruitfull, with all spirituall graces whatsoeuer.

*Os homini sublimē dedit.*  
But couetous worldlings like brute beasts looke euer downewards.

*Virgil. 1. Greg. Plaut. Curcul. & Propertius lib 3. eleg 4. Virunius lib. 9. cap 4.*  
Looke downward vpon Gods blessings, and send vpward thy thankfulness, then will God send downe his graces vpon thee.

To conclude the Rainebow doth appeare in the cloude, But there is a question demanded, concerning the continuance of it, how long shal it remaine & be seene in the clouds?

How long the Rainebow shall continue

Author Histor.  
Scholast. in lib.  
Genes. cap. 38.

It is reported that some holy men were of opinion, that for fortie yeares, before the day of iudgement, and generall burning of the world, there should be neither Raine, nor Raine-bowe to be seene: But what these holy men were, I cannot reade, for I can finde none of the ancient Fathers vpon my Text, to be of this iudgement, yet it seemeth the ground, and foundation, of this opinion was, that they supposed that generall burning of the world, could not be effected without an vnspcakable precedent drineise of the aire, and an vnmeasurable abundance, of drie exhalations, and so much of this drie matter, as they dreamed necessarie, for the burning of the world, could not be gathered but in a long continuance of time, not possibly in lesse then in forty yeares, and therefore for that time, there should be neither Raine nor Rainebowe; But in this reason, that which is taken for certaine, is not only vncertaine, but most plainly false, for that burning of the world, shall not be effected by natural causes, but by the supernaturall worke, and diuine power of almightie God, as the first iudgement was, when the whole world (except Noab and his family) was destroyed with the flood; And therefore there is no reason, why there should not be both Raine, and Rainebow, till the day of iudgment, for both these shall passe away with the cloudes, and not before. And thus from the cloudes the scituation, I passe to the vse of the Bow, *It shall be for a signe: I haue set my Bow in the cloud, and it shall be for a signe of the Covenant betweene mee and the earth.*

4. Part.  
it shall be for  
a signe.

Authore  
Socrat. apud  
Platonem.

This *Iris* or Rainebow, is deriued *από του ἵρως*, of the greeke verbe, which signifieth to speake, because it is a speaking signe or visible word, for it is *signum pluuie tum praterite, tum instantis*, a signe both of raine that is past, and of raine that is at hand, and therefore it was feigned of the heathen poets, to be *nuncius Iunonis*, the messenger of Iuno, and of others it was called *Dæmonis* (*hoc est sapientis*) *arcus* the Bow of God, or of a wise Creator, because it is a signe of the diuine wisdom, certaine it is that it is *nuncius dei*, the messenger of God, by which he doth testifie that he will no more bring a generall flood to destroy the world.

Two signifi-  
cations of the  
Bow.

This Rainebow hath two principall significations. In the first

one Phisicall or naturall, the second metaphisicall or supernaturall. In the first it is *signum pluvie*, a signe of raine, in the second it is *signum serenitatis*, a signe of faire weather, and this is aboue nature, for all naturall Philosophy is ignorant of it, onely the Church doth vnderstand it by faith, out of the reueiled will of God, that as often as the Bow doth appeare in the cloud, we remember the covenant and promise of God, that the world should neuer againe be destroyed with water.

But how can this be, may some man obiect? how is it possible that the Rainebow should be a signe, that there should not follow a generall flood, to destroy the world, seeing the Rainebow was before the flood, and then was no true signe of this, as the euent did plainly testifie; To this some haue answered, that the Rainebowe was not before the flood, so Saint *Chrysostome*, *Alcinus*, and the interlinearie Glosse.

Whether the  
Rainbow was  
before the  
flood.

But without question this Rainebowe was before the flood, although after the flood, it was appointed for a signe. First because God did cease from all the workes of creation the seauenth day, so that hee did not after create any new species, or kindes of creatures: and therefore, it must needs follow, that the Rainebow was created before the flood.

S. Chrysost.  
Hom. 28. Gen.

Gen. 2. 2.

Secondly, God created the causes of the Bowe before the flood, for there was not wanting the cloudes, nor the Sunne, nor a place where the cloudes might beset against the Sun, vpon which the Sun shining, the Rainebowe doth appeare, And therefore since the causes of the Bowe were before the flood; it must needs follow, that the effect of these causes, the Rainebow, was before the flood also, (except it can bee shewed, that the generation of the Bowe, was hindred by some other impediment, which cannot be) for it is a rule in Philosophie, *Posita causa ponitur effectus*, the cause being placed & perfected, the effect must of necessity follow; as when the Sunne draweth towards our Horison, the light and day begins to appeare; when the fire is kindled, the heate doth suddenly increase, or when as a man beholdeth his naturall face in a glasse, his image is presently represented to his sight, so likewise as soone as the sunne did cast his bright beames, vpon the glasse of the waterie cloudes, the effect thereof, did presently manifest it selfe vnto the world, but

*Proterius in  
Gen. Quorsum  
enim Deus hunc  
ordinem toto eo  
tempore impedi-  
uisset quorsum  
ita diuturno mi-  
raculo naturale  
Indis ac plu-  
uie generatio-  
ne prohibuisset.  
Certe nulla ra-  
tio reddi potest,  
cur Deus omis-  
sa naturali via  
refrigerandi  
terras, per im-  
bres tanto mi-  
raculo eximium  
terrestri-  
um aquarum  
tamdiu vi-  
uoluit.*

this was before the flood, and therefore the Rainebowe before the flood also.

Yet against this those of the contrarie opinion, object the words of my Text, that God speaketh here vnto *Noah* in the future tense, *I will set my Bow in the cloude*, & therefore it should seeme rather, that the Rainebow was created after the flood, then before, To which I answer, that howsoever in the Septuagint translation it is *παρου, pono*, I do put, and in the common Latine, *ponam*, I will put, yet (as a learned interpreter well obserueth) in the Hebrew text, it is in the preterperfect tense, *NATATTI, dedi, posui*, I haue giuen, I haue set; and God might well haue said, I doe giue, I doe set, or I will set, but not that it was not there before, but that it should now bee for a signe, of that couenant, betweene me and the earth, for after the same manner the water in Baptisme, was instituted by Christ our Saviour, to be a signe in the sacrament, and yet water was an element created at the beginning, as the Rainebow was created before the flood, so that I may thus answer the 1. Obiection, Almighty God, not naturally, but by his diuine institution, hath appointed the Rainebow for a signe, that there should not any more come, a generall flood, to destroy the world.

*Plinius lib. 2.  
natural. hist.  
cap. 59.  
Pbn lib. 18.  
cap. 59.*

*Seneca lib. 1.  
natur. quest.  
cap. 6.*

*Scaliger contra  
cardanum ex-  
ercitat.*

Again, if the Rainebowe be not a naturall signe, of a following flood, of what then is it a naturall signe of Raine? or of faire weather? of windes? or of the tranquillitie of the heauens? *Plinie* in his second booke of naturall historie, seemeth to be of opinion, that it is no certaine signe of any of these, yet in his eighteenth booke he affirmeth, that when two Rainebowes appeare, it is a signe of Raine, and if a Rainebowe appeare after showers, it is a signe of faire whether, although not alwaies certaine, But *Seneca* teacheth, that as the Rainebow doth appeare, in a diuerse region of the aire, or in a diuerse time of the day, so it doth portend, diuers things: If in the morning, it sheweth Raine that is past, and some small showers to come; If at noone, or thereabouts, it is a signe of greater showers; but if it appeare at night, it signifieth faire weather, to whom *Scaliger*, and others accord. And the reason of this, is giuen by Philsophers, because a morning Bow, being full of the moyst vapours of the night, is

as it were a vessell, of some following showers, by reason of the thicke mistes that remaine. A meridian Bowe, doth carry greater store of waters, and portendeth more Raine, because the waters gathered, cannot be dried vp, with the most vehement heate of the Sunne, such is the greatnesse of their force, And an euening Bow, hauing the greatest part of the moyst & vapoury miste dried vp in the former part of the day, promisseth faire weather, and therefore seldome or neuer doth any store of Raine follow immediately after. But I proceede forwards, God hath appointed it for a signe.

And a signe as *S. Augustine* describeth it, is a thing which doth cause, another matter to be remembred, besides that externall figure, which it doth shew to the outward senses: And signes are commonly of 3. sorts, the first, *signa stuporis*, signes of wonder and amazement, as the Sun, when it went ten degrees backe at the praier of *Ezechia*. The second *signa terroris*, signes of terrour and affrightment, as those signes which shall be before the day of iudgement, when the Sun shall be turned into darknesse, & the moone into bloud, The third are *signa amoris*, signes of loue and contentment, As the particular signes of Gods loue to his elect, and these either to certaine persons, as the tree of life to our first parents in Paradise, *Gene. 2*. The wet & dry fleece to *Gidion*, or the conception of the virgin to king *Achas*, or to the whole Church either before Christ, as Circumcision, the Pascheouer, & Sacrifices; or since Christ, as Baptisme, & the Supper, or last of all that vniuersall signe of Gods loue, to the whole world, the admirable Rainebowe, which he hath appointed for a signe of the couenant, betweene him and the earth.

*Ecce post pollicitationem verbo factam & hoc signum addo* (saith *S. Chrysostom.*) as speaking of God, Behold, after my promise, I doe giue you a seale of my promise, to confirme the same. So that God doth not only manifest his loue by Oracles, and binde himselfe by promise, and couenant, but he proceedeth further, and addes sacraments, & seales to his couenant, that he might seeme to omit nothing, which might serue to confirme the faith of his chosen, Thus did he in the Spirituall couenant, he gaue to our first parents in paradise, the sacrament of the tree of life, and of the tree of knowledge of good and euill, he gaue

*S. August. l. 7.  
de Doct. Christ.  
cap. 1.*

*Signum vero  
est res prater  
speciem quam  
ingerit sensibus  
aliud aliquid  
ex se faciens in  
cogitationem  
venire.*

*2. King. 20. 11  
Ioel 2. 31.  
Gen. 2. 9.  
Iudges 6. 37,  
38, 39.  
Isaiah 7. 14.  
Gen. 17. 10.  
Exod. 12. 3.  
Math. 28. 19.  
Luk. 21. 19.*

1.

*S. Chrysostom.  
Hom. 28. in  
Genes.*

Gods omits  
nothing that  
may confirme  
the faith of  
his chosen.

to the Patriarches the sacrament of circumcision, & the passeouer, he hath giuen to his church since, the Sacrament of Baptisme, and the Supper: and thus he doth in the corporall covenant, he giueth vnto *Noah* the admirable Rainebow, for the confirmation of his faith, and to be a seale of the covenant betweene him and the earth: to teach vs to banish incredulity, & to beleue his promises. For as the vse of the Rainebow on the part of God, is to testifie his grace and mercy vnto men, so the vse of the Rainebow one the part men, is to confirme their faith, and loue towards God, the Iewes are exceeding religious in this matter, for when they see the Rainbow, they go forth, fall downe, and confesse their sins, acknowledging themselves worthy to bee drowned with a flood of Gods vengeance, though we are not bound to be superstitious, yet fitting it is, that we should not forget Gods infinite loue, and mercy towards vs.

Incredulitie  
must be bani-  
shed.

*Mercerus in  
Genes.*

Allegoric 1.  
The rainbow  
a signe of the  
Gospel.

Allegoric 2.

A manifold  
Analogie be-  
tweene Christ  
and the Bowe.

Again it shall be for a signe, Allegorically this Rainebow is a signe of the euangelicall Law, for as the Rainebow being set for a signe, did shew forth peace, pardon, and glory, so the euangelicall law, brought with it, grace, remission of sinnes, and promise and assurance, of eternall glory in the heauens. Secondly this Rainebow doth signifie the incarnate word of God, God in the flesh, or the humanity of Christ, and that after a manifold analogy, and similitude betweenethem For first as the Sunne shining in the Cloud, doth beget a glorious and beautifull Bow, so the eternall word of God, that most powerfull Sunne of righteousness shining in, and vpon our humane nature, did as it were beget a glorious and blessed Redeemer, after a diuine and wonderfull manner. Secondly, as the rainbow was a Symbole of peace in the time of *Noah*; so the incarnation of Christ was the reconciliation of the world. Thirdly, the two hornes or ends of the Bowe, may signifie the two natures of Christ, his diuine, and humane, of which the hidden and inuisible string, is like vnto the secret and admirable hypostaticall vnion of his two-fold nature. Fourthly, in the Rainebowe there is a three-folde colour, and so likewise in Christ; for Christ was Cærulean, or Cælestiall by prayer, hee was greene and flourishing, by the flowers of spirituall graces, and heauenly vertues, of which hee was full, as Saint

*Iohn*

*John* speaketh. *John 1. verse 14.* And hee was redde by his bloud, shedde vpon the Altar of the crosse, by treading the winepresse of Gods wrath alone, by which his raiment was stained, as the Prophet speaketh. Fifthly as from this Bowe are sent forth, diuerse secret, sweete, and comfortable vertues, amiable to the flowers of the earth, solikewise, from that mysticall, and heauenly Rainebow Christ Iesus, are sent downe many sweete, comfortable, and hidden arrowes of diuine loue, with which his blessed spouse, being wounded to the heart, sings in her passionateloue to Christ her husband, stay me with flagons, comfort me with apples, for I am sicke of loue. Sixtly, as this Bowe is *imbriser*, a Raine-bowe, solikewise was that diuine Rainebow Christ Iesus, when one the day of Pentecost, he did shower downe in abundance, the sweete raine of heauenly grace, and celestiall doctrine, into the hearts of his Apostles, & doth continually shower downe, his infinite blessings vpon his seruants. In a word this Rainebow being a semicircle descending towards the earth, and ascending towards heauen, may fitly shew Christ descending towards the earth to take our nature vpon him, to free vs by his passion from the wrath of his father, and his ascension to prepare a place for vs, where we shall one day liue, and reioyce with him, in glory and happinesse, for euermore. And thus doth the Rainebowe figure that heauenly Bowe Christ Iesus.

Isaiah 63. 3.

Cant. 2. 4.

Or otherwise this Rainebow is a figure of Christ, the clouds may signifie his body, the threefold colour, his threefold substance, his flesh, his soule, and his diuinitie, or his threefold supream dignity, spoken of by the Prophet *Isaiah*, of King, of Iudge, and of Lawgiuer, or last of all, his threefold spirituall office, of King, Priest, and of Prophet. To be short the Philosophers teach that the Rainebow doth consist of a threefold substance, the earth, the water, and the aire, from whence doth arise the threefold varietie, of his colour, of greene, redde and watery; And by this is insinuated the greatnesse, of diuine mercy, manifested vnto men in a threefold respect, in the state of nature, of the law of *Moses*, and of the Gospell: in the state of creation, of naturall corruption, and spirituall grace: in the grace of predestination,

In another manner the Rainebow is a figure of Christ.

Peregrinus in Genes.

Gods mercy in a threefold respect.

from all eternitie, of iustification in time, and of glorification, beyond all time. But I dwell too long in these Allegories; yet once againe.

*It shalbe for a signe.* We reade in the Scripture of diuers apparitions of this glorious Bow, in the vision of the diuine maiestie, which was shewed to *Ezekiel*, the brightnesse of the glory of God was like vnto the Bow that is in the cloud in the day of raine. In the Reuelation to that Euangelicall Prophet *S. Iohn*, there was a rainbowed round about the throne, in sight like vnto an Emerald: A Raine-bowe, to signifie that God was mindfull of his couenant with *Noah*, and with his posteritie. In sight like vnto an Emerald, to shew the mercy of God towards the penitent, whom God doeth refresh with a gracious countenance. A Rainbow compassing a throne: the Rainbow signifieth the mercy of God, and the throne his Church, to shew, that God doeth protect and defend his Church with perpetuall mercy, as the Rainbow did compasseth the throne.

Lastly, in another vision, *S. Iohn* beholdeth a mightie Angell come downe from heauen, cloathed with a cloud, and a rain-bow vpon his head, his face shining like the Sunne, and his feet as pillars of brasfe. A mightie Angel, that is Christ Iesus clothed with a cloud, that is, his humanitie; and hauing a Raine-bow about his head, to shew that he is the Author of the couenant, and of our reconciliation with God, figured likewise by the Rainbow in my text. But I passe to the last part of my text, the intimation of the internall significate, in the last words, *Of the couenant betweene me and the earth*: Of which I will giue a touch, and so conclude.

The fift part.  
Couenant.

*Erit signum fœderis*, it shalbe for a signe of the couenant; that is, a signe which shall seale, and confirme that couenant which I haue entred with mankind, as the seale of a King confirmeth the Charter granted to his subiects, nay much more firme, for that may altar, because it is from man, but this is vnchangeable, because it is from God. This Couenant which God hath entred with mankind, is twofold, a spirituall couenant, and a corporall couenant: The spirituall couenant doth consist of two branches, the first, the couenant of works, and the second, the couenant of grace. The couenant of works, is that which God made with our first parents, before their fall, promising vnto

Ezek. 1. 28.

Reuel. 4. 3.  
Polan. de Sa-  
cramento fœ-  
deris.

*Peterus in  
Genes.*

Reuel. 10. 1.  
Angel. Christ,  
Cloude, Hu-  
manitie, Rain-  
bowe, Coue-  
nant.

A twofold  
Couenant.

Couenant of  
works.

vnto them eternall happinesse, if they continued obedient vnto his commandements, which were dictated vnto them, as by word of mouth, and written in their hearts, by the power of his Spirit. The current of this was, *Hoc fac, & viues*, doe this, and thou shalt liue.

The couenant of grace was that which God made with our first parents, after their fall, promising them eternall life, and freedome from wrath in Christ Iesus, the seede of the woman shall breake the head of the serpents. *Genes. 3.* The current of this is, *hoc crede & viues*, Beleeue this and thou shalt liue. Couenant of grace. *Genes. 3. 15.*

The corporall couenant, concerneth temporall benefits; and this is that which God made with *Noah*, and his sonnes, and their posterity for euer, and with euery liuing creature, vpon the face of the earth, especially aymed at by *Moses*, in the wordes of my text, *It shall bee for a signe of the Couenant betweene me and the earth.* Corporall couenant.

1. This couenant was made betweene God and the earth, that is the inhabitants of the earth, with *Noah* and with his seede after him. God then was mindfull of vs, before we were borne, mindefull of vs not in anger, but in grace, much more will he not be forgetfull now, while we walke in the path of faith, and waies of righteoufnesse. 2. Againe this couenant was an euermore lasting couenant, not to continue for a short time, but to the end of the world, to shew that the mercy of God doth farre exceed his iustice, for the rigour of his iustice, was but for a little space, in once destroying the world by water, but his mercy is perpetuall, in the continuall preferuation thereof. For a moment in mine anger, haue I hid my face from thee, but with euermore lasting mercy haue I had compassion on thee, (saith the Lord of hostes) *Isaiah 54 8.* To mooue vs to relye on Gods mercy, in the depth of misery, and to sing with the Prophet *David*, Sorrow may indure for a night, but ioy commeth in the morning. God mindfull of vs before wee were borne. The mercie of God farre exceeds his iustice. *Isaiah 4. 8.* *Psal. 30. 5.*

To conclude, *it shall be for a signe of the couenant betweene mee and the earth.* Of this couenant the Rainbow was a seale, and as it sealeth this couenant, so it signes in this that eternall couenant of God with his Church, which is the fountaine and foundation of this, *Pactum hoc cum Noe praefigurauit sedus Christi cum Ecclesia*, saith one: This couenant with *Noah* did prefigure The Spirituall couenant, the fountaine of the corporall. *Verus in Genes.*

Isaiah 54. 10.

Christ the  
mystical rain-  
bow an ever-  
lasting me-  
moriall of our  
peace.

Rom. 5. 1.

Actes 10. 36.

Ephes. 1. 6.

Hebr. 1. 14.

Isaiah 11. 6.

Actes 4. 32.

Luke 2. 29.

Phil. 4. 7.

Eccclus. 2. 14.

figure that covenant of Christ with his Church, spoken of  
*Isaiah 54. 10. Iris designat Christum, qui est signum reconciliationis  
perfectæ.* The Rainbow doeth figure Christ, who is a figure of  
our perfect reconciliation, a signe of our eternall friendship  
with God the Father, and an everlasting memoriall of our  
peace: For although the Rainebowe, the outward signe, shall  
passe away with clouds; yet notwithstanding, the covenant, of  
which it is a signe, the memorial of our redemption, that shall  
remaine for ever in the sight of God the Father, and be visible  
in the flesh of his Sonne, in the characters of the wounds of  
his hands, of his feete, and of his side, by which hee procured  
our most happie and endlesse peace; peace with God the Fa-  
ther, yea with the blessed Trinitie, peace with the blessed and  
glorious Angels, blessed and happy peace one Christian with  
another. And last of all, but not least of all, peace of consci-  
ence, which passeth all vnderstanding. Which happy and  
endlesse peace with God the Father, with the blessed Trinitie,  
the glorious Angels, the blessed Saints; and our owne consci-  
ences, with everlasting blessednesse for ever, God of thy end-  
lesse mercie, and most infinite grace graunt vnto vs, to thy  
whole Church, to every one of thy faithfull seruants, for the  
vnspeakeable loue, and inestimable merits of thy deare Sonne,  
our blessed Sauour: To whom with thee and the holy and  
most blessed Spirit, one God in Trinitie, and Trinitie in  
Vnitie, be ascribed all honour, glorie, and power,  
all might, maiestie, and dominion, this  
day, and for evermore.

Amen.

Δόξα μόνῳ τῷ Θεῷ.

